

THE
MISSIONARY HERALD.

VOL. LIII.

MARCH, 1857.

No. 3.

American Board of Commissioners for Foreign Missions.

Cherokees.

LETTER FROM DWIGHT, OCTOBER 12,
1856.

ONE of the females connected with this mission, writing to the Treasurer to secure some shares in the missionary packet, for Indian children at Dwight, makes interesting statements in regard to the religious condition and prospects of the people at that station. She first speaks of the contribution for the "Morning Star."

At our last monthly concert, Mr. Willey, with the large map before him, instructed our people respecting mission work in the Islands of the Pacific. He read to them Mr. Snow's letter from the Herald; and spoke of the mission ship. They were more interested from the fact that Mr. Pierson is brother to the missionary who died at Fairfield. Deep interest was evidently stamped upon their dusky countenances, and lighted up their dark eyes, as they listened with fixed attention; and also as they gathered in groups after service, speaking "one to another" on the subject. A remark from our interpreter reached my ear which I was not sorry to hear. Referring to what had been said of the Sandwich Islands, he observed, "*I think it is time we were doing something for*

ourselves. I think we are civilized enough for that." Mr. Willey has frequently urged this point upon them, but while they give their mite willingly, it should be remembered that they are yet comparatively a nation of beggars, rendered so by the former oppressions of those authorities to whom they should be able to look for sympathy and protection.

Religious Interest — Remaining Superstition.

For months past, the Holy Spirit has been manifest in his operations among us. It is evident that the gospel is making progress in this portion of the field. A solemnity and quiet pervades the community, and those from other parts of the nation returning here frequently drop such remarks as the following. "How peaceful and quiet it is here. How much more harmony and union among the neighbors than formerly! How much interest one neighbor feels in another!" &c. &c. The Sabbath is marked by general stillness, and a sober church-gathering of a respectable number of attentive listeners. The heart of the missionary has been cheered and encouraged in hearing here and there the inquiry, What shall I do?

Besides the usual inquiry meeting, there is the remark of one and another that he would be glad to have the missionary talk with him at home. Recently, the health of the family being improved, Mr. Willey has been able to break away a little more from secular cares, and converse with the people on their farms and at their homes. He has also made some tours in which he has labored hard. At one place (Fourteen Mile Creek) they were ready to begin the very next day to build a house of worship, if he would stay with them. Since then the Baptists have improved the opening, and a house of worship is being erected. There he met with a relic of old heathenish superstition, but too common. It had been a very dry season, the prospect of harvest looked discouraging to those who were dependent on their fields for the support of their families, and a "Rain Maker" had undertaken to produce rain, and was at his conjurations. His patrons had promised to build a corn-crib, and each one to put in fifteen bushels of the corn which his rain would produce. We are sometimes annoyed by these remains of heathenism, but we hope the end of all such things is at hand.

An old man called Turtle, who lived about an hour's ride from us, has recently died. He was never accessible to the missionary, but held on to ancient rites and superstitions. Being no friend to the mission work, his influence was felt among the few of whom he was the leader. With him they held their all-night dances, usually Saturday nights, breaking the sacred stillness of the early Sabbath by their drunken whoop, as they were returning to their homes. Before he died, the spirit of inquiry was started among his class, and the troubled countenance and anxious eye was discernible, as they came slyly into the house of worship, to which they had been strangers. It is an interesting fact, that those in whom the new birth is apparent immediately express and manifest a de-

sire to be useful and to bring others to "taste and see that the Lord is good." Four families, within a few months, have erected the family altar.

Our female prayer-meeting, which was commenced directly after I came here, and in which we labored in some discouragement for a while, has shared in the general blessing, and for months past every meeting has been one of special interest. For all these mercies, we would thank God and take courage. To him belongs all the glory.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, SEPTEMBER 2, 1856.

Influence of Mr. Adams's Death.

MR. BUSHNELL first gives an extract from Mr. Adams's journal, relating to a young man, "Beyia," who had been accused of witchcraft, and cruelly beaten; and was found chained, emaciated and expecting to be put to death. He then refers to the great loss of the mission in Mr. Adams's removal, though they "could not wish him to lay aside his golden harp and return to this dark world of lust and sin." He writes, September 8:

We have some reason to hope that his dying prayers are being answered, that his death-bed influence is felt for good. This people, like all the heathen, have a great dread of death, and banish the thought of it from their minds as much as possible. Their death scenes are painful to witness. The groans and terror of the dying, mingled with the frantic wailings of the survivors, are truly distressing, and fill the heart with pity for those who have no heavenly light to shine upon the tomb, and no hope beyond its portals. They had never seen a Christian die; but during the illness of our lamented brother, many gathered around his couch, witnessed his peaceful, joyful countenance, and listened to his words; and when the hour of departure arrived, they gazed with wonder upon the scene, remarking that they had never seen a person die in

such a way before. It was a subject of conversation among them, and the next Sabbath the impression was followed up by sermons upon the death of the righteous. Since then we have noticed unusual seriousness, especially in the case of several Mpongwe men who are temporarily residing here. Yesterday our congregations were larger and more attentive than usual, and in the evening, our reception-room was crowded with attentive listeners. We are encouraged, and endeavor to walk softly before the Lord, praying that these hopeful signs may not be transient, as in some previous instances, but be the beginning of a glorious work of grace. I have not yet been able to visit the Pangwe town where our brother labored, but have repeatedly sent them messages, informing them of the death of their friend, and promising to visit them as soon as practicable. I have heard that they are mourning for him, and doubt not they sincerely regret his death; for he had succeeded in gaining their confidence and affection in no small degree.

Superstitions and Cruelties.

September 17. Passing to a neighboring town in my boat, this afternoon, I saw a place by the river side where the bamboos had recently been burnt. Upon inquiry, I was informed that the same day on which our brother Adams died, a poor woman, accused of witchcraft, had been burnt there! What a contrast! In yonder mission house, the faithful herald of the cross, who had given up all for Christ, and had come to seek and save the deluded heathen, lies upon his peaceful death-bed, and departs in glorious triumph, heavenly voices attracting his happy spirit; while almost within sight, a poor heathen female, the victim of pagan superstition, is tortured to death in the flames by devil-worshippers. In the town, I found another poor victim of superstition, bound with chains and fetters and await-

ing the cruel death of those who are accused of witchcraft, and endeavored to defend him; but those who had him in charge declared that they should burn him!

I learn this evening that poor Beyia, the person in whom Mr. Adams felt so deep an interest, has been burnt!! But I indulge a hope that during his imprisonment and torture he may have truly trusted in Christ, of whom he had so often heard at Nengenge, and to whom he was so tenderly directed by Mr. Adams. Oh, when will such scenes cease.

School—Visit to the United States.

Mr. Bushnell speaks of their school as having been smaller for the quarter closing in September, than in any previous quarter. "There have been," he says, "only ten boarding pupils. But their examination gives evidence of encouraging progress." For some time, the health of Mrs. Bushnell had been far from good. Mr. Bushnell also needed a change of climate and rest, and they had been obliged seriously to consider whether the path of duty would not lead them to their native land. On the 6th of October, he says, "It has been decided that we return to America." But this decision, made by the mission, was not one which they welcomed with rejoicing. He thus writes respecting it:

The decision has cost us many tears, especially as we have witnessed the feelings of the people in reference to our departure. Within a few days, most of the principal men of the three tribes around us have called, and have expressed true sympathy on account of the illness of Mrs. Bushnell, and regret at our expected departure. One remarked, that he had cried all the time since he heard the bad news; another, that I had kept them in peace, but now the country would all spoil again; that I had been a father to them and now they were to be left, &c. Making all due allowance for native flattery, it is very gratifying to see clearly that we have, by the blessing of God, been enabled to gain an extensive influence over these rude, war-like men—that we have gained their confi-

dence and affection. And we believe that the seed which we have sown in weakness will spring up and produce a harvest to the glory of our God. Though we may die, or be laid aside, yet we believe that these foundations which have been laid will remain, that a glorious temple to the praise of God will be here erected, and that the dying visions of the sainted Adams, will be realized. "Africa will be redeemed, and these hills will all be holiness to the Lord."

A few days later, October 13, he adds :

With a deeper interest in this field, and with more hopeful anticipations in reference to its future culture, than ever before, we leave with regret. But hoping and expecting to be restored to it with health reinvigorated, at no distant day, we commit ourselves to the care of Him who rules the winds and the waves, and can do for us all we need.

Zulu Mission.—South Africa.

UMLAZI.

LETTER FROM MR. ROOD, JUNE 30, 1856.

THOUGH he has "not much of special interest to communicate," Mr. Rood expresses the conviction that, taking a general view of the mission-field in its various aspects, there is much to encourage. Indeed he thinks that "there has perhaps never been more to encourage at any time in the history of the mission." He mentions the following

Cheering Indications.

The country was never in a more peaceful and quiet state than at present. The government has not only shown great friendliness towards the missionaries, and a desire to meet their wants and wishes as far as possible, but are also taking measures to secure lands for the natives, to a considerable extent, around all our stations, by giving inalienable titles; thus encouraging them to put away their nomadic habits and settle permanently in the vicinity of missionary posts, where they may receive instruction. The members of the mis-

sion have enjoyed their usual degree of health during the past year, and though fewer in number than they once were, yet having larger experience and greater fitness, they have probably performed more proper and efficient missionary labor than has been performed in any previous year. We have also been encouraged by the arrival of one new missionary from America, and we earnestly desire that you may be able to send us two or three more as soon as possible.

I think there has been also an encouraging state of feeling among the natives, at and about our stations. Of those connected with my own station, I can say that I see signs of progress in several respects. There is a constant increase of knowledge in religious things and in the truths of the Bible; and in their walk and conversation, there has been a greater conformity to the teachings of Christ than in past years. Six individuals have been added by profession to our church during the year, and we have had some other cases of interest. Four persons have declared to me their determination to serve Christ, within the last few weeks. Our day schools have been prosperous. The children have been the most regular attendants and have made the most progress. These number about thirty. About the same number of adults have also attended school, but having more cares and labors at home, they have been less regularly present.

The Seminary—Annual Meeting.

It being impossible for me to discharge the labors of the station and also continue the instruction of the high school, I have been relieved from the latter by Mr. Wilder, who has had charge of the school at Umtwalumi. But at our late annual meeting, the mission decided to establish the seminary on a more permanent basis, at Umlazi, under my charge; and appointed Mr. Pixley to labor with me.

Our annual meeting, held this year in Durban, was an interesting occasion, and was made particularly pleasant to us by the warm sympathy and fraternal affection manifested towards us by the people of Durban, without respect to sect or denomination. Many of the native members of our churches, and others, accompanied us, and religious services were held with the Zulus each afternoon and evening during the time of our meeting. On the Sabbath our services were closed by the administration of the Lord's supper, which was a very interesting occasion. Around one common table, drawn by one and the same spirit, celebrating the love of the same Lord, were members of several different denominations, and natives of several different countries. There were Congregationalists, Presbyterians, Episcopalians, Wesleyans, Baptists, and about seventy of the sable children of Africa, all united in commemorating the dying love of Christ.

Hope for the Future.

We never had stronger courage to devote ourselves to our good work. We believe that the Lord has a great work to accomplish among this people, and his work is onward. The light that has already gone forth shall increase and extend its influence in the surrounding darkness. It is as certain that the darkness of heathenism shall no more settle down upon this land, or upon South Africa, as that the sun will rise in the heavens, and dispel the darkness of the night, when we see its first morning beams gild the summits of the mountains.

Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, NOVEMBER 27, 1856.

THIS letter is dated at Baghchejuk, where Mr. Dwight had just performed the services

connected with the dedication of the new place of worship. A severe storm prevented the attendance of other missionaries and the native brethren from Constantinople.

New Chapel at Baghchejuk.

The new building is capable of holding about four hundred people. It is substantially constructed of wood, and has a small cupola on the roof, in which they hope to place a bell when one can be got from America. The situation of the house gives it a slightly appearance from a distance, and it will be a pleasant thing to hear the sound of the church-going bell resounding through these hills and valleys, giving notice to all their inhabitants that the pure word of God is preached among them. The expense of erecting this place of worship has come chiefly from a private source, though a small portion has been contributed by the people themselves. A school room, under the church (though still wholly above ground) is being finished off entirely at their own expense. They have a young man preaching to them, by the name of Hohannes, a graduate of the Bebek Seminary, who will probably be ordained as their pastor, and promises to be very useful.

Progress of the Work—Wants.

"The work of the Lord is enlarging at Baghchejuk and in all these parts," Mr. Dwight writes: "Some members of the Bebek seminary spent a recent vacation in colporteur labors in the villages of this district, and their reports are highly encouraging. We need this moment a preacher for Ovajuk, Arslanbeg, and Koordbeleng, to say nothing of numerous other places, where Armenians are found in great numbers, and where the true light already begins to shine." He thinks it very important that Mr. Parsons should be furnished with an associate as soon as possible—"a medical man as well as a preacher, or rather, a preacher with some knowledge of medicine." "Such a man is very necessary for the missionary families themselves; and his medical knowledge would render him very useful indeed to the people of this rural district. They live in a very miserable way, for the most part, and suffer much from fevers caused by miasma

produced by their own filth and neglect; while their sufferings and their ignorance of the proper means of taking care of themselves, have given them an almost superstitious regard for a medical man. This would give great influence to a missionary physician, who would be every where most welcome, and in the awakened state of the public mind on religious subjects in all this region, would every where find profitable missionary work to do."

Mr. Dwight spent the previous Sabbath at Nicomedia, which place is again supplied with a preacher, Baron Seropé, of Broosa, who, it is hoped, will become the pastor. "My particular object in visiting Nicomedia at the present time," he writes, "was to endeavor to persuade the brethren to enlarge their subscriptions for pastor and schoolmaster. Our station has lately taken a step in advance, towards the goal of throwing upon these churches the whole responsibility of supporting their own pastors. We have voted that from January 1, 1857, we will diminish our portion of aid for this object to the churches in Constantinople, to the amount of three hundred piasters, and to the other churches in connection with us proportionably to their numbers and ability; and that, by God's help, we will make a further diminution in 1858, and so on, until the goal is reached. We hope our native brethren will cheerfully second these movements."

In regard to Constantinople he remarks: "Mr. Peabody is now fairly at work there, having taken a house very near Mr. Bliss, in Yeni Kapoo." * * "His particular object in coming there was to do a good portion of my work, that I might be under no pressure during the winter, and thus have time to recruit my health. I have been gradually gaining strength, with now and then some drawbacks; and I hope, by God's help, to do even more this winter than I had anticipated. We propose, very soon, to open a new service in Samatia, about two miles distant from Yeni Kapoo. There are several Protestant families there, who attend the service in the latter place; but the distance is too great for regular attendance, especially for females; and then, there is a very large Armenian population in Samatia, among whom an enlightened state of feeling exists, and they are promising subjects for missionary labor. It would be an exceedingly useful position for a missionary family." * * "Our congregations in Yeni Kapoo are gradually increasing in size, and we are now greatly straitened for room. As the Committee declined voting the sum we asked for, to en-

large our accommodations there, I do not know what we are to do. I have no doubt that many are kept away every Sabbath from our meetings, for want of room. We sympathize with the Committee in their embarrassments, and pray that they may soon be relieved."

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LETTER FROM MR. HAMLIN, DECEMBER 10, 1856.

HAVING returned to Constantinople from his visit to the United States, Mr. Hamlin writes: "The station has assigned to me the theological department of the Seminary, and Samatia so far as I can cultivate such a distant field, which I cannot reach ordinarily in less than two and a half hours." The Seminary, he says, is now quite full, with a fine theological class. He has found it very difficult to obtain a house in Bebek, rents having become very high, while "but few of the expenses of life have very materially diminished since the close of the war." Upon a subject in which he feels a deep interest, he writes as follows:

*Papal Mission to Bulgaria.*

In previous letters I have spoken of the apprehension which exists in England of great efforts on the part of the papal power in Europe to establish missions in Bulgaria and the Danubian Provinces. Since my return, I find the work has actually commenced. The Catholics were quick to see and feel their double advantage in the dissatisfaction of the Bulgarians with the Greek church, and in the fall of the Russian Protectorate. A Catholic priest, educated in France, but a Bulgarian by birth, is here, operating upon influential Bulgarians at the capital. Mr. Schaffler met him with the Bulgarian printer who has been printing the Psalms for us, and found him a polished, educated man, of pleasing, insinuating address, speaking French beautifully, and evidently no unfinished master of diplomacy. He afterwards learned from the printer, himself a very intelligent Bulgarian, that this priest is making large promises to the Bulgarians of protection and worldly advantage, as well as all spiritual blessings, if they will



only obey the Pope. He also expresses the opinion that Protestant missions, scattered through Bulgaria, furnish the only possible safeguard against Rome. We have saved the Armenian nation from Rome, and are we not called upon to save the Bulgarians? The greatest contest which Protestantism has had with Rome since the era of the reformation will doubtless be in Turkey. The European provinces are now fresh soil, and I am daily oppressed with the feeling that we are losing time which the enemy is gaining. The Wesleyan Society can do a good and great work; but with that work, as yet all unknown and untried, it will be long before they will be in the field in force. From what I saw of the theological seminaries, I am sure we can get the men, and I earnestly hope we shall soon have a mission in Bulgaria.

Thus from many quarters, earnest calls are coming still for increasing and extending efforts. The Missionary Board of the Methodist Episcopal Church in the United States have already made an appropriation for a new mission to Bulgaria. The Prudential Committee of the American Board also have it in contemplation to extend operations among the same people south of Bulgaria proper, in connection with the Armenian mission.

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#### KHARPOOT.

LETTER FROM MR. DUNMORE, OCTOBER  
15, 1856.

MR. DUNMORE had just returned from Palù and mentioned some incidents connected with his journey, designing to finish a report of it as soon as he could find time to do so. He was accompanied by some native helpers. At Shukhaji, they were "welcomed by the little band of Protestants, and spent the night at the house of their leader. A goodly number came together and passed the evening with us, asking questions respecting the great truths of salvation; and it was not till a late hour that we could get release for rest, so eager were they to learn more perfectly the right way. They have long been anxious for a teacher for their children, and one who can break to them the bread of life."

#### *Palù—Its Priest and its People.*

At Palù, they were placed in a room connected with one of the Armenian churches, and designed for the Vartabed, when he visits the place. Mr. Dunmore writes:

If it had been possible for them to dispose of us in any other way, that would have been the last place they would have desecrated by opening it to a Protestant. But they could not refuse us a place, and must provide for us a decent and comfortable room; and that was, to us, the most desirable place in the city. There we had free access to the people, priests and teacher. Friday and Saturday, we had repeated discussions. Early Sabbath morning, before we were fairly awake, we heard a voice, as of small thunder, proceeding from the church below. It required but a moment to satisfy us that it was the voice of the priest, thundering forth his anathemas on us, and charging his people not to go near, nor even salute a Protestant. For the climax of his harangue, he told his people that the day previous he had completely nonplussed me by proposing a question that I was not able to answer, and that he had given me three months to think of it! all of which was, of course, news to me. The same morning I preached, in Armenian, to an audience of about twenty, at our room, from the text, "We preach Christ crucified." The remainder of the day, our room was constantly thronged, and we spent the entire Sabbath in preaching Christ and him crucified, to companies of twenty, thirty, and fifty. During the day we had at our room, at a low estimate, two hundred persons; quite enough, surely, to show how little importance the people attach to the mandates of their religious guides. They are, for the most part, regarded by them, as blind leaders of the blind.

In the afternoon Mr. Dunmore was sent for to meet the priest in the church. After waiting a while "the priest made his appearance with fifty or more of his flock," prepared to silence the missionary in discussion.

They selected the teacher as their champion, and having fairly promised to conduct the discussion in an orderly manner, and to talk one at a time, we opened the Bible and the teacher was invited to lead off. He commenced by referring to Luke ix. 3, and with an air of triumph, declared that Christ gave no permission to his disciples to carry with them money, change of raiment or a staff, and demanded by what authority I had all these. I at once opened to Luke xxii. 35-6, and requested him to explain. Evidently not aware that there was such a passage in the New Testament, he was completely confounded; and the two priests sitting by his side, seeing their craft in danger, began, at the top of their voice, to denounce us as deceivers and liars. They all arose, dispersing the crowd, and ordered us to leave at once. After lingering a few moments, seeing that there was no hope of doing good, but that rather a tumult was made, we returned to our room. To throw off the odium from themselves, and attach blame to us, as is usual in such cases, they resorted to falsehood. They reported that I came to their church, raised a tumult, and then abused and cursed their priest! This ridiculous rumor reached the Governor's ears, and when we called on him the next day, he made inquiries of us. After learning the facts, he called the twelve leading men of the Armenian community, read to them our firman, rebuked them for their conduct toward us, and threatened them with severe punishment in case they should ever again treat the Protestants uncivilly, or in any way derogatory to their rights and the orders from the Sultan.

I must say that nowhere have I found a people farther removed from civilization than at Palû. It would seem that the benighted Armenians had caught a wild Koord in the mountains, let his beard grow, taught him their alphabet, and set him over themselves as leader and spiritual guide. The town is situated at the

head of the Kharpoot plain, twelve hours from this city, on the Efrat, and amongst wild Koordish mountains. It has a large Moslem population, and about eight hundred Armenian houses, with four churches. There are but two Protestant families, though others are enlightened and friendly. Aratine, our native helper there, preaches the word at his room and in the market, and teaches a small school. He hopes for a harvest in due time, though the few who have openly declared themselves "gospel men" have suffered the loss of many things for the truth's sake. Both have been thrown out of employment because they are Protestants.

#### *A Cemetery secured in Kharpoot.*

A letter from Mr. Dunmore, published in the Herald for November last, gives an account of efforts on the part of the Armenians to prevent the burial of the Protestant dead in their ground. The Lord has turned this wrath of enemies to their own hurt, and to the advantage of the Protestants. The prompt action of the government in the case will be noticed with satisfaction.

Without our knowledge, the Turkish mejlis here made a representation of the case, at the time, to the Porte; and the Sultan at once sent an order to the mejlis that they give a suitable spot of government land to the Protestants of Kharpoot for a cemetery. The result is, we now have a large burial-ground of our own, and the most desirable site for a church that could be selected in the city, without paying a para for it. And what is more, this order from the Porte includes all places within this Pashalik; so that all Protestant communities within its limits can have cemeteries of their own, gratis. But this being Turkey, there will always be delay in giving these grounds.

#### *Church organized—a good Day.*

A few days since, we had a refreshing visit from Rev. Mr. Jones, of the Turkish Missions Aid Society, Rev. Mr. Righter, of the Bible Society, and Mr. Richardson, of Arabkir. During their



short stay, we organized the first Protestant evangelical church of Kharpoot, composed of ten members. These were all received on profession of their faith, and vary in age from fifteen to fifty years; eight males and two females. One of their number was a year ago priest in the Armenian church. During the year that he has been with us, he has been growing in grace and in the knowledge of Christ Jesus; and is now not only an ornament to the church, but a very acceptable preacher of the blessed gospel. It was cheering to witness, among the first fruits of God's truth and grace in this new field, the old man with snow-white beard, and his youthful daughter, standing side by side to take upon them the vows of God, kneeling together to receive the simple seal of their faith in obedience to Christ's command, and sitting together with the chosen band of disciples, to partake, for the first time in faith and love, of the simple memorials of Christ's body given for the redemption of a lost world. And it was interesting to have at that table, in this far-off land, representatives from England and America, from Constantinople and Mashkir. It was a bright day for Kharpoot, and all felt constrained to say, "It is good to be here." We had a good audience, although no notice was given till Sabbath morning. Others offered themselves, but their admission to the church was deferred; and it is worthy of mention, because so very remarkable among the Orientals, that one good man declined to come forward from conscious unworthiness.

Two comfortable chapels have been fitted up for the Protestants at Kharpoot, and one at Mezzerch. At Kharpoot, audiences vary from fifty to one hundred on the Sabbath.

#### *Many open Doors—Laborers Wanted.*

The statements of Mr. Dunmore in the remaining portion of this letter deserve serious and prayerful consideration. Shall not such open fields be occupied? Are there not young men ready to share in the abundant labors of this missionary brother?

At Mezzerch, our school now numbers twenty, and is steadily increasing. We have calls almost daily, from towns and villages both on the plain and among the mountains, for men. I have a class of seven young men, and three more advanced in years, to whom I am giving instruction in theology, exegesis, &c., and who will go out in a few weeks to labor in destitute places. But these are but a fraction of the present demand. "What are they among so many?" At present, but two out-stations are manned at all; and at each of these places there is but one man, while there should be two.

Mr. Dunmore mentions fourteen other places, at each of which, he says, there should be from one to three laborers, and then adds:

Beside these, there should be four colporters constantly going from village to village on the plain, and one expressly among the Kuzzelbash, and yet two others among the Koords in the mountains, who have repeatedly called for men and Bibles. But these men must be raised up and fitted for the work on the ground; for we cannot hope to get men from without. Verily "the harvest is plenteous, but the laborers are few." Three of the young men now here in course of preparation are from Diarbekir, and are needed in that region to-day. There is an imperative demand now for a preparatory school of the prophets, and without it, it will be impossible to meet the wants of this great field.

We lift up our eyes on the fields, and behold! they are *all* white to the harvest. And while we pray the Lord of the harvest that *he* will send forth laborers, *we* must do our part in the way of fitting them for the great and blessed work. They must tarry at Jerusalem, and not at Jericho merely; and though they have Christ for their great teacher, they must have human aid. We have two native teachers, one of whom was partially educated at Bebek; but there should be a missionary here who can devote his

time mainly to the work of fitting young men for the field now waiting for the sickle. And I can scarcely conceive of a more important and profitable work than this. 'I say the truth and lie not'; and I say it not boastingly, that I am attempting, if not actually doing, the work of three men. The necessity is upon me. I seem to find myself standing in the midst of a vast harvest-field, while the drooping heads, from far and near, are leaning eagerly toward me and crying piteously, 'Thrust in the sickle and take us next, or it will be too late'; and I stand confounded, not knowing whether to turn to the right or to the left, to go forward or backward, to drop the gathering instrument from my cramped and bleeding hand, and let fall my weary arm, or to spend the remnant of my strength in gathering what I can. I can do little else than lift my eager eye from the perishing harvest, and rest it for a moment by looking upward, from whence cometh all help. It is utterly impossible for me to find time to visit the people at their houses, important as such work is.

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CESAREA.

LETTER FROM MR. BALL, NOVEMBER 14, 1856.

ON the 9th of September, Mr. and Mrs. Ball left Cesarea to spend a few weeks at Yozgat. They performed the journey with great ease and safety. "Owing in great measure doubtless to the efficiency of the Pasha, the robbers, who have so long infested the road, have disappeared." For the first thirty or thirty-five miles, they met with no Armenian villages, but afterward they predominated. "We found the villagers," Mr. Ball writes, "in a condition little better than that of slavery. They are ignorant and degraded, yet simple-hearted, open to conviction, and anxious to be instructed." In one village, he "had the privilege of preaching Christ to a room full of, for the most part, attentive hearers. They gave their assent to the truth, but said, 'What can we do? Tomorrow you will go, and there is no one here to instruct us.'" The brief account which he gives of the state of things at Yozgat is very encouraging.

*Promise in Yozgat.*

On arriving at Yozgat, we found that six months had made a very marked change in the work. Then, persecution had apparently closed the before open door. Now, there seemed to be all the freedom that could be wished. Many were ready, and even desirous, to receive us to their shops and to their homes, to hear the words of eternal life. The great, we might almost say the only question there now is, "What is truth?"

Some, formerly stubborn or indifferent, are beginning to see that all is not right in the Armenian church, and are searching the Scriptures. Others, who are fully convinced of the truth, fear man more than God, and are waiting "a more convenient season."

There were some, however, who could not satisfy their consciences and longer remain in any way connected with such a corrupt church. A Protestant community of four houses was organized, with good prospects of a healthy growth. Two of the men have been tried by persecution, and have not been found wanting. The others have made a good beginning, and we hope they will run well. One of them was a drunkard. On hearing the truth, he abandoned his cups, and for months has been a constant attendant on the means of grace. His wife and parents at first opposed him; but when he asked them, "Which do you prefer, that I should be, a Protestant or a drunkard?" they replied, "Be what you please, but do not drink."

Our Sabbath congregations varied from twenty to forty, many of whom were deeply interested hearers. A wealthy Armenian who is friendly, said if we would send a missionary and build a chapel, he would give his written contract to bear the whole expense of the building, if there was not a congregation to fill it. The work there is apparently as hopeful as it was here at the time of our arrival.

After spending six weeks, we returned home, convinced that the time had fully

come for the occupation of that city by a missionary. We trust, therefore, that there will speedily be found for this field a missionary and a missionary physician; the former to be located here, and the latter to go with one of us to Yozgat. The work here has received a slight temporary check on account of some troubles we have had with the Armenians; but from this it is rapidly recovering.

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ARABKIR.

LETTER FROM MR. RICHARDSON, NOVEMBER 7, 1856.

IN this letter Mr. Richardson reports a visit which he had made to Malatia, the most southern of the out-stations connected with Arabkir. This place "was first visited by the indefatigable Dr. Azariah Smith, in a tour made from Aintab to Arabkir in 1849. During his stay of nine days 'we conversed,' he says, 'on the subject of religion with two or three hundred Armenians, and among them several manifested a deep interest in what they heard.' Mr. Dunmore also spent a few days at Malatia in the autumn of 1854, when on his way to Diarbekir. Occasional visits have also been made by colporters and other native helpers." In August last, two native brethren were sent there to remain some months, and Mr. Richardson's visit was designed to encourage these helpers and aid them in their work.

The Kuzzelbash—Malatia.

The two days' journey of eighteen hours, passes through a region abounding in Kuzzelbash villages, a part of whose inhabitants are engaged in agriculture, while a part are herdsmen. At this season of the year, those who have been absent with their families during the summer, living in black tents and tending their flocks in the high mountain pastures to the north of us, are returning to their winter homes in the lower and warmer plains about Malatia. As I passed company after company, men, women and children, driving before them their fat and abundant flocks and herds, with their horses and oxen, cows and donkeys laden with tents and copper

utensils, with beautiful and substantial carpets, and skins of butter and cheese, the products of their labor and their care, and while I saw the health and strength, and even beauty of their young men and maidens, I thought I discovered reasons enough why, from generation to generation, they should love and follow the occupation of the patriarchs. These Kuzzelbash, whether of the mountain or the plain, are a noble race, true children of nature, yet dark minded and ignorant of the only true way of salvation. Our hearts ache for them, and we long to tell them of that blessed Savior who died that they too might live.

We were at length welcomed by our brethren in Malatia, a literal paradise, the city being entirely concealed from outward view by the abundance of fruit and nut-bearing trees. The two native helpers, who had for some weeks occupied an apartment in one of the khans, at our instigation had rented a house in the centre of that quarter of the town. Though the house is owned by a Protestant brother to whom I shall have occasion to refer again, yet our helpers were not permitted to occupy it without first overcoming many obstacles and great opposition. After possession was gained, they thought to drive our friends away by refusing to let them get water at the wells; but the latter, undaunted, dug a well for themselves in their own yard. The renting of a house is a matter of no little importance. It shows the people that our work among them is not hereafter to be confined to transient visits, thus furnishing cause of alarm to the priests and vartabeds, and affording hope and encouragement to those who are favorable to the truth. Many of this latter class have said to our friends, "You come and stay with us awhile, and go away; and then if we make known our true sentiments there is no one to hear and assist us against our enemies."

Mr. Richardson mentions some facts illustrating the importance of a permanent occu-

pation of the place, and then gives the following account of

The First open Protestant at Malatia.

The early professors of evangelical Christianity are called to pass through about the same experiences and difficulties in all ages and in all lands. The history of the reformation which has been going forward in this empire for the last quarter of a century has furnished many examples of men willing to suffer the bitterest persecutions on account of their attachment to the truth. This work having at length reached the interior city of Malatia, the friends of missions will not be surprised at hearing that the first open friend of the truth has been called to suffer for the truth's sake. This brother, Khachadoor by name, already referred to in this communication, was one of the "two or three hundred" with whom Dr. Smith "conversed on the subject of religion," during his visit to Malatia seven years ago. Although, for several years, he had not seen another missionary, nor even a native helper, and had never become the possessor of any of our books, yet the words of that devoted man found a deep lodgment in his memory and his heart. When therefore it was noised abroad last summer, that two Protestants had come to Malatia to remain, this man was among the first who called on them. He conversed with them freely, and carried to his home a couple of tracts, which he afterwards read. The jealous priests, watching all the movements of their people with regard to the new comers, soon learned that he had visited the Protestants at the khan, and received the tracts. At first his own priest called on him and exhorted him not to go near our friends any more, saying that they used many fair but deceitful words, and that their books were filled with false and damning heresies. He assured him that the Armenian was the only orthodox church, and that while their countrymen in very many cities were falling away from the true

faith, Malatia had remained as yet unmoved. If he desired books to read, the priest said he would furnish him with such as were suitable, and on departing he left with him one of the Armenian church rituals. The next morning, several other priests called upon our friend, and plied him with the same flatteries, not hesitating also to appeal to his fears, assuring him that he would be driven from the city, in case he became a Protestant. One of them seeing the ritual, claimed it as his, and carried it away with him. In the course of the week, all the priests of the city, to the number of eighteen, had called on him, and at last made him promise that he would attend their church as usual on the Sabbath. He kept his word, but went immediately from the church to the pestiferous room at the khan. While he was conversing with our helpers, persons sent after him by the priests were passing to and fro before the door, and endeavoring to call him away. Having conversed as long as he desired, he received a copy of the Psalms printed in the modern language, but was followed home by his priest, who, enraged at his obstinacy, snatched the little book from his hands, and tearing it in pieces, trampled it under his feet. The next day our brethren were informed of the fact, and first went to the priest to expostulate with him for what he had done; but he treated them with the utmost contempt and refused to have any conversation with them. They then complained to the Moodir, who called the priest, severely reprimanded and threatened him, and made him pay the price of the book he had destroyed.

But while these things were taking place without, Khachadoor was having other troubles from the same cause at home. His wife, encouraged by the priests, fled to her father's house, leaving behind her five little children, the youngest a nursing babe. In this way they thought to move the man from his adherence to the truth, but finding him inflexible, she was induced to return,

after an absence of a week. The priests at length ceased to visit the man, but threatened him with cursing. One of our helpers, however, having had much experience in these matters, as he was one of the first who received the truth at Aleppo, at once produced the various firmans of the Sultan in favor of religious toleration, by which as yet the priests have been frightened and deterred from their purpose.

I had much conversation with this new brother during my stay. He is evidently a sincere seeker after the truth, and seems anxious to do his duty as far as he understands it. He spends all his leisure hours with our brethren in reading and examining the Scriptures. The opposition of his wife still continues. The poor woman is indeed to be pitied, as "Protestant" is, in her estimation, and that of her neighbors and associates, the most opprobrious epithet that could be used. She therefore refuses to be seen in the street, or to visit the baths, from a sense of shame on her husband's account.

A Protestant school has been commenced at Malatia, though as yet it is very small. Many persons called on Mr. Richardson during his stay, all of whom frequently visit the helpers there for conversation. He preached to a little company of eight or ten on the Sabbath, and on the whole thought he saw evidence that God had commenced a work in that city which it may be hoped he will carry forward, if suitable means are employed.

Syria Mission.

TRIPOLI.

LETTER FROM MR. JESSUP, NOVEMBER 10, 1856.

MESSES. JESSUP and LYONS were absent from Tripoli from the 8th of July to the 10th of October—as short a time as their sense of duty would permit them to remain in the mountains. Indeed, "October is usually the most unhealthy month," but the rains came on early this season, so that they were enabled to return with safety. Their summer residence was in Duma, a large Greek village, where

they were received with great apparent cordiality. "One of the Greek priests, named Job, was a regular attendant upon the Sabbath Bible class, and, notwithstanding the protests of the other priests and the questionings of the people, he continued his visits and his inquiries up to the date of Mr. Lyons's departure." Of another person whom they met at Duma, Mr. Jessup gives the following account.

Tanoos, of Duma.

There is one young man, named Tanoos, in whom we have felt a deep interest. He is a poor, yet industrious and hard-working boy, a blacksmith by trade, and a member of the Greek Catholic community. His father is dead, and his mother and two twin sisters are wholly dependent upon his labor for their support. During six days of the week, he was always absent from Duma, being at work in the iron furnace about an hour distant, upon the mountain. The iron ore, which abounds in Lebanon, is there smelted during the summer by those who live in the neighboring villages, and in the winter they return to their homes and work it up for the market. The Duma iron supplies horse shoes for nearly the whole of Northern Syria. Tanoos always returned from the furnace on Saturday evening, and spent the Sabbath at home.

No person, not even the priest Job, was more attentive at the Bible lesson, and his inquiries indicated a shrewd, intelligent mind. At length he told us that it was his custom to remember every word which was said in the exposition of the Gospel, and explain it during the week to those engaged in working with him at the furnace. He always rose with the men at midnight and worked until nearly noon, and then spent a part of the afternoon in conversing about the Enjeel, or Gospel. He said that many called him a Protestant because he read the Bible. There were about seventy men at work at the furnace, and but two or three could read, so that it is quite probable that many of them heard the gospel from him for the first time, as

the greater part were ignorant Maronites from the neighboring villages.

He is but a boy yet, only about sixteen, yet he has some decision of character, which is a hopeful feature. He has given up going to the confessional, and insists that he shall read his Bible as long as he lives. When he was quite young, the bishop came to Duma and burned his father's Bible before his eyes. The event made an impression upon him which will never be effaced. He says that his father declared before he died, that no one who loved the religion of the Bible would burn the Bible. He is now very anxious to teach a school for us in Duma, but his attainments are hardly such as to make him an efficient teacher at present. We were anxious to send him to the Abeih seminary, to qualify himself for usefulness, but he says he cannot leave his mother and sisters who are dependent upon him. He promises to study this winter in the intervals of his blacksmithing, and we hope that before another summer he may be fitted for the post. We feel a deep interest in his case, and though we have no satisfactory evidence as yet that his heart has been changed, we have great hopes that he is not far from the kingdom of heaven.

If Christians in America could appreciate the difficulties which surround a young man in his position,—the hostility of friends, the threats of a withdrawal of his employment if he becomes a Protestant, the vague and indistinct views of Christian doctrine and duty which he necessarily entertains, from his limited opportunities of hearing the gospel explained, I am sure that they would not fail to pray that the Holy Spirit may be poured out upon him.

An Earnest Helper.

We have no special intelligence to communicate with regard to the progress of the truth at our stations. Yet it is delightful to witness the exemplary deportment and conscientious zeal of our native brother Yanni. He is a light

shining in a dark place. He seems to have been raised up of God for some high and holy purpose, and his conscientious, Christian course, has been a source of great encouragement to Mr. Lyons and myself in this spiritual wilderness.

A few days since I was conversing with him on the prospects of the work in Homs, and spoke of the possibility that we might be compelled to abandon that place as a missionary field, on account of not being able to find a summer retreat. He seemed greatly grieved to hear such an intimation, and said, "Sooner than give up Homs, I would go there myself and preach the gospel, four months of the year. Perhaps I could also go three months to Hamah (Hamath). It would be hard for me to give up my business and leave my family, but I would do it sooner than give up Homs." May the Lord multiply such men in this barren land, and hasten the coming of his kingdom in all the earth.

Assyria Mission.—Turkey.

DIARBEEKIR.

LETTER FROM MR. KNAPP, NOVEMBER 1, 1856.

MR. and MRS. KNAPP, with Dr. and Mrs. HASKELL, spent three months of the summer, from June 26 to September 26, at the out-station, Hinee. This they are inclined to regard as a much safer place in respect to health than the kiosk near Diarbekir, which was occupied by Mr. and Mrs. Walker and the members of the Mosul station. There, Mr. Knapp says, all had fever and ague.

Hinee—Baron Tomas.

"At Hinee we had no fever, and, aside from the debilitating effects of a hot climate upon the unacclimated, enjoyed good health." But though a pleasant retreat among the hills, they found, contrary to their expectation, that the temperature was as great as at Diarbekir. For thirty days and nights, the thermometer ranged between 95° and 102°. Still, "a strong fresh breeze, usually from the north, arose in the night; in addition to which, the pureness of the water, and the

thrifty looking valley before us, hemmed in as it is on every side by hills, all conspire to render this a healthy retreat during the summer months. At the same time, Hince, with its forty villages and an aggregate population of over ten thousand, presents no small field in which to work." Of the Armenians there, who constitute one-half the population, only a few, forty-five or fifty, have embraced Protestantism; but the missionaries were treated with "a decidedly increasing respect" by the enemies of truth. The people are very ignorant. Not more than seventy-five of the population can read. The day-school, with twenty-five pupils, is flourishing. "The consistent deportment of the five or six Protestants, who we believe have been truly regenerated, strongly recommends to us the formation of a church there ere long."

Baron Tomas, who has for nearly two years been a native preacher at Diarbekir, left for Bebek in September last, where he designs to spend two years in completing his education. Mr. Knapp says, "He was universally beloved, and his services were highly appreciated, as was evidenced by the voluntary contribution by the brethren of nine hundred piasters as a present to him; besides several articles of value. It was a severe trial for the people to part with him, and a large company escorted him some distance from the city. For quickness of perception, depth of mental resources, and more than all, for amiability united to Christian devotion, I think he has not a superior among the native preachers in the empire. We do hope that his life will long be spared for the good of this people." Two promising young men, who had been employed as teachers at Diarbekir, have also gone to spend at least a year in study at Aintab. The brethren hope it will not be long before they shall have facilities for instructing a class of such young men at Diarbekir.

Sabbath Services—The Church.

Mr. Knapp refers to a pleasant visit from Mr. Jones, Secretary of the Turkish Missions Aid Society, and Mr. Righter, agent of the American Bible Society, who spent several days at Diarbekir, and then gives an interesting account of Sabbath services at the station, of the caution exercised in receiving members to the church, and of the Christian character of the church members.

The exercises of last Sabbath were peculiarly interesting. The Lord's sup-

per was celebrated, and nine persons were admitted to the church; seven by profession and two by letter. The church now numbers thirty-two. The remarks of Mr. Jones, through Mr. Walker as interpreter, were peculiarly appropriate and impressive; and it was delightful to witness the order and stillness that pervaded the crowded audience, which consisted of nearly four hundred. It was good to be there.

In addition to one preaching exercise, conducted by Mr. Walker, I cannot forbear mentioning the bible-class, also conducted by him on the Sabbath. This exercise is one of the most interesting and profitable we have. During the summer, the class has consisted of about seventy-five adults. Last Sabbath you might have counted one hundred and fifty, whose inquisitive looks and earnest mien indicated that their whole soul was enlisted in the truth. It is most interesting to behold such an earnest aspect exhibited by an audience as we every Sabbath witness, and I would that every Christian at home could witness it. Surely it would arouse their faculties and heighten their zeal.

I cannot forbear stating, before closing, my impressions respecting the genuineness of the religious work here. As I become acquainted with the brethren, I am greatly impressed with the high standard of holiness placed before them, and the unceasing care taken to guard against any spuriousness in the admission of members to the church. Great care is taken in the examination of candidates. Of this I was forcibly convinced the first week I was here, during the annual meeting of the mission. More than two days were spent in the examination of only ten persons; and such were the readiness of their replies, and the apparent clearness of views upon doctrinal truth and religious experience, that I felt confident, had such an examination been conducted at home, they would all have been admitted to the church. And yet, out of the ten, only

five were approved! Such has been their former training, that all believe if they only join the Protestant community they are entitled to church membership, and they constantly wonder why they are not at once received. It is not until they subject themselves to this sifting process that they find themselves mistaken. Some have presented themselves with the view of being examined, and have gone away with a sad heart, doubtless mentally exclaiming, "Who is sufficient for these things?" Some pass through two or more such ordeals before they are admitted. I do not infer from this that there may not be persons within the church who are unworthy; but I am confident that, while it is my associate's object to avoid making any unwarrantable display of measures or of numbers, he aims most carefully to guard the sacred avenue, and maintain and exhibit a high standard of Christian attainment. The result is, as you would readily infer.

I should like to speak of the growing liberality of the church. The contribution for Tomas has been referred to. On one Sabbath last summer, after service, without any suggestion from the missionary, they took a collection amounting to about three hundred piasters, for distributing the Bible among the poor in neighboring villages. This sum to an American may seem small; but when we compare a piaster with the price of labor here, and see that a church in America of one hundred members should contribute at least one hundred and fifty dollars to have their contribution really equal to this, we can form some estimate of this people's liberality. The regular contribution at the monthly concert for missions, would nobly compare with that of any congregation at home.

Many other things I should be glad to mention, but I must leave them for want of time and space. We have great reason for gratitude that we are permitted to see so much of the wonderful working of God among this degenerate and wicked people.

Assyria Mission.—Turkey.

MOSUL.

LETTER FROM MR. MARSH.

THE statement contained in this letter, respecting the origin, doctrines and character of the minor Oriental churches, was prepared by Mr. Marsh at the request of the English Consul at Mosul. "It cost me considerable study," he says; and brief as it is, it will repay a careful perusal by many who desire to obtain a clearer apprehension of the actual condition and relations of the nominal Christians of Western Asia. It was sent for publication in the hope "that it may be blessed to the good of Christ's cause and the extension of his kingdom."

Minor Oriental Churches.

As to the divisions of the nominal Christians of the world, the main producing causes seem to be three. (1) Differences of *Doctrine*; (2) Differences of *Country or Civil Government*; (3) Differences of *Language*.

Often where a difference of *doctrines* had occurred, differences of *government and language* united to perpetuate it. This was the case with the doctrine of two persons and two natures in Christ, commonly called Nestorianism. It was also true of the doctrine of one person and one nature in Christ, an error now held by the Copts of Egypt, also by the Abyssinian, Armenian, and ancient Syrian churches; the latter not only found in Syria, but in Mesopotamia and India. All who hold this doctrine are commonly called Jacobites.

Nestorianism—The doctrine of Two Persons and Two Natures in Christ.

This is held by the Persian or Nestorian church in Mesopotamia, Koordistan and Persia; and was, by that church, propagated in India, Tartary, and even China.

Nestorius was made Patriarch of Constantinople A. D. 428. He rooted out of the visible church the Arian heresy, by persecution. He himself was next

charged with heresy by Cyril, Patriarch of Egypt, who held the opposite extreme (i. e. the Eutychian or Jacobite heresy of one nature in Christ). Theodosius, the Greek Emperor, was induced to call the council of Ephesus, where, by force and fraud, Cyril first deposed and anathematized Nestorius, before the arrival of the clergy of Syria and John of Antioch their Patriarch, who in turn deposed and anathematized Cyril. Theodosius, finding it impossible to reconcile the intemperate factions, sent all parties home. Intrigues and bribes gradually induced the Emperor to look coldly upon Nestorius, who resigned his Patriarchate and lived four quiet years at Antioch, when Theodosius banished him to the Libyan desert, where, after sixteen years of persecution, he died. His doctrine, in the region of Constantinople, was crushed out; but at the Persian school in Edessa (now Oorfa) it lived again, and persecution drove it to Nisibin and to Persia proper, beyond the reach of Greek imperial power. Thence sprung the Persian or Nestorian church, which spread to India and China. Being driven off from the imperial church before any other oriental church, although heretical, it remained much purer and nearer the apostolic model than the rest. The Nestorians will not call Mary the mother of God, and they abhor picture-worship, auricular confession, and the doctrine of purgatory. They are strict in the observance of the Sabbath.

Monophysitism — The doctrine of One Nature and One Person in Christ.

This is held by the Copts, Abyssinians and Armenians, and by the ancient Syrian church of Syria, India and Mesopotamia.

This doctrine, born in Egypt, was suppressed by Greek imperial power at Alexandria; but still lived in the provinces, and eventually became the doctrine of the entire Egyptian or Coptic church, and spread to the entire Abyssinian church. It grew strong as the

empire grew weak, and its adherents, allying with the Saracens, triumphed in the empire's decline and fall.

As in Egypt, so in Armenia, absence from central power, and the cloak of a diverse language, allowed it growth when taught by Jacob (a monk of Edessa), and the hatred excited by its persecution aided much in throwing Armenia into the arms of Persia.

Jacob was not content with gaining Armenia, but afterwards, as Bishop of Edessa, so widely spread the doctrine in Syria, where again the language sheltered it, that it became the view of the Syrian church; and those who hold it, forgetting the name of Eutychius, who first proclaimed it in Egypt, are called in the Syrian church, and even in Egypt, Jacobites.

Monothelitism — The doctrine (correctly) of One Person and Two Natures, but (erroneously) of One Will in Christ.

This doctrine, held by the Maronites of Mt. Lebanon, was invented to reconcile the Monophysite with the orthodox view. It was silenced at Constantinople, but proclaimed by Maron in Mt. Lebanon. Fire and sword could not entirely eradicate it in the mountain fastnesses, and eventually it became the doctrine of the Maronites.

Thus doctrinal differences which could not live at the centre of imperial power, and where the Greek language prevailed, not only lived in the Armenian and Syriac, but became the doctrines of Egypt and Abyssinia, of Syria, Mesopotamia, India, Tartary and China; and the once imperial Greek church in Asia is now almost entirely confined to the colonies of Greeks along the shores of the Levant and Euxine.

It remains to consider two foreign bodies that have wrought great changes in the attitude of the oriental churches.

1st. *The Papacy*; described in 2 Thes. 2; 1 Tim. 4; and Rev. 12th and 17th. As the Greek empire gave way to Moslem rule, and meantime, from the occi-

dental sea emerged new mystery, a queen living deliciously sat secure at heart upon her scarlet-colored beast, and barbaric kings drank deep of her golden cup; while she (still full of unrest) offered her fatal embraces to the oriental churches. Greek, Armenian, Syrian, Nestorian, Maronite, Coptic, Abyssinian and Indian churches alike attracted her offers. The Maronites have all accepted her invitations. In Syria and the Holy Land, nearly all the Jacobites have followed suit; also the Nestorians of the Assyrian plains, and many Armenians and Greeks in the capital and other cities of the Turkish empire.

2d. *Protestants*; described in Rev. xiv. 6, 7,—“Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Their labor is to bring all these sects, and all men, to a knowledge of Bible truth and the acceptance of evangelical doctrine. They began wrong. The Church Missionary Society of England, for thirty-one years, and the American Episcopal church, for sixteen years, endeavored to act in concert with the oriental clergy. But they have both, in official publications, acknowledged their failure, and the Church Missionary Society now adopts the system long since adopted by the American missionaries in Turkey, of forming Protestant organizations, without longer attempting to co-operate with these corrupt churches. They have met with success in Persia, Armenia, Mesopotamia, Syria and the Holy Land, to such degree as to encourage more earnest efforts.

All the oriental churches, including the Nestorian, agree with Rome in forbidding marriage to the higher church dignitaries, in commanding to abstain from meats during fasts, in prayers to the saints, in ignoring the word of God by exalting the voice of the church, and in general, by strictness of forms, accompanied by laxity of morals and gross superstition.

All these sects *except* the Nestorian,

agree with Rome in transubstantiation (in some instances approximating to *con*-substantiation) and the adoration of the host, in picture-worship, in auricular confession, in a purgatory, (held as the “mansions” of the Father, though denied in name,) in an earthly head of the church, and in *maryolatry*.

The Papal and Protestant missionaries have alike to contend with false views of the Trinity, and are alike aided by the prestige of the Frank name. In addition, the Papal missionary must induce acceptance of the Pope as God’s viceroy on earth, and of the Roman as the only church in which men can be saved; while the Protestant must persuade men to cease from the love of darkness rather than light, and to reject every corruption of doctrine or practice opposed to the Word of God. That Rome is in the outset more successful, is not strange, when we consider the analogous worship, the downward tendencies of the human heart, and the attitude of the French embassy, the professed champion of Papacy.

It is apparent, that before many years the minor sects must give place, and leave Protestants and Papists the sole claimants of the Christian name in this part of the Turkish empire.

Should this simple statement stimulate any to more extended research, I would refer the inquirer to the *Edinburg Cyclopaedia*, to Newcomb’s *Cyclopaedia of Missions*, to the 47th chapter of Gibbons’s *Decline and Fall of the Roman Empire*, and to Mosheim’s and Neander’s invaluable *Church Histories*.

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. COAN, OCTOBER 31, 1856.

HAVING referred to the safe return of some of the brethren and sisters “from their arduous though pleasant tour in the mountains,” Mr. Coan says: “Others of our number, with their families, have been passing a few weeks

among the villages of the plain." "It was a busy season, and we could not meet with as many for religious conversation, either in public or private, as we wished. Still we hope good has been done, in removing prejudices, strengthening the hands of our helpers, assisting and directing them in the work of a pastor, visiting the sick with them, looking up the wanderer, encouraging the faint-hearted, restraining the too heady and wayward, and openly rebuking the violent opposer."

Their custom was to hold meetings every evening in different houses, to which persons in the near vicinity would come. In the morning, the neighbors of the family whose guests they were, were invited in to family worship. "During the day, Mrs. Coan received the calls of such women as came, and usually visited a family, while I endeavored to mingle with the people as they were engaged in their various avocations."

Feelings of the People—Unrest.

The missionaries had thus opportunity to become more fully acquainted with the religious views of the people at large; and the account which Mr. Coan gives of their feelings, as well as of the attitude of the government, should excite to prayer and to trusting effort. There is hope in such a state of things, if proper means are employed.

We found a much greater feeling of unrest, and of evident dissatisfaction with their old ways, than we had supposed existed. By thus coming in daily contact with them, and learning their real feelings, we found a great many cases which answered to the description of an aged woman, who remarked to me one day, as I sat by her sick-bed, "From the day that Mr. Perkins came to our village, nearly twenty years ago, I have known and felt myself a great sinner." The poor woman had, for years, been trying to patch up her own righteousness, and render herself fit, by fastings and prayers and alms, and by breaking off from the more gross outward immoralities, to come to Christ. It was difficult for her old heart to comprehend that Christ wanted her to come to him just as she was—that all the fitness he requires is that we feel our need of him. We found many who were violent in their

opposition, but their very violence often proceeds from a strong conviction that they are in the wrong, a dissatisfaction with themselves and a desire to throw the blame upon others. They are more disposed to blame their teachers than themselves, and try to convince themselves, that if their ecclesiastics would hold a council with us, and strike out some new path for them, the way to heaven would be easy; vainly supposing that religion consists not in right affections of the heart and purity of life, but in mere outward observances, and external forms. Indeed, the dissatisfaction with their present state is so great and general, that were it not for the course the government is taking, I am not sure but there would be, very soon, a great breaking up among the people, a complete abandonment of fasts and other church observances, and perhaps a relapse, on the part of multitudes, into infidelity. It may be that God has suffered the government, just here, to step in and check the spirit of progress, until more light and truth can be shed upon their dark minds. To our weak faith and imperfect knowledge, it seems very adverse to the cause of our dear Lord among this people, that his enemies should thus, for a time, triumph; but we know that all will be well. Only let Christ be glorified, and we will be content to have our own cherished plans thwarted.

Attitude of Government—Schools.

The government still continues its hostility. Its agent, who for some time past has been absent in Tabreez, has lately returned to Oroomiah, and has just informed us that he is instructed to carry out the orders he first received, to prevent all proselyting, or the forsaking of their old religion by the people, to prevent females from learning to read in our seminary or the village schools, and to prevent all persons from leaving their own villages for the purposes of preaching and teaching. He also informed us,

that all our schools must not embrace more than one hundred and fifty pupils. We are told that, as a matter of courtesy, we may have twenty days in which to get these orders revoked, but at the end of that time, unless counter orders come, he will proceed at once to the execution of those he has; and he is careful to make known to the heads of the people the nature of his present instructions. True, these things are annoying, and seem against us, and call for patience; yet we doubt not all will tend to the furtherance of the gospel, and that too, among this people.

The English consuls at Tehran and Tabreez, deeming it unsafe, in the present posture of affairs, for English ladies and children to remain, have sent their families out of the country. The missionaries have not learned whether their application for Russian protection during the absence of the British Ambassador has been favorably received at head quarters; but they "feel safe under the wing of the Almighty."

The pupils of the male seminary have to-day assembled, and those of the female seminary are expected next Monday. We shall go on with our work as usual until hindered. We shall open our village schools next month, and leave it for the people to decide whether or not to send their children.

While we are not without anxiety in reference to the future, we remember the words of Jesus, who said, "Take no thought for the morrow." Pray for us, that in this, the day of trial, we may be visited by the gracious outpouring of God's Spirit; that the candle of the Lord may shine upon us, and his glory be in our midst.

Madura Mission.—India.

MADURA.

STATION REPORT.

A LETTER from Mr. Rendall, dated October 14, 1856, is in the form of a semi-annual report of the Madura station. He first speaks

of the girls' boarding school, which he says "has now forty-one scholars in attendance, and all the stations in the mission are here represented. The progress of the girls, in the course of study, during the past term, has been very gratifying. Mrs. Rendall has been able to devote to them a greater portion of her time than usual, and the girls have been greatly benefited by it. Quite a number are seriously disposed, and come to me frequently to converse respecting the salvation of their souls. I have hope of a few, who are now candidates for church membership." Some report is given of as many as fourteen different village congregations, connected with the station; but the details must be omitted. The first congregations mentioned are three which had been transferred from the Madura Fort station, which, with two others, are under the care of one catechist, assisted by one reader and three teachers. A church was organized in August, at Teynoor, which is central for the Christians in all these congregations. "On the same day, a small house of worship, costing fifty rupees, was dedicated. Only half of this sum was furnished by the mission." "The morning service on the Sabbath is held at Teynoor, conducted by the catechist, and the people from all the villages are expected to attend. In the afternoon, a meeting is held in each village, the catechist attending at one of the places. I have been trying to promote benevolence among the people, and to this end a collection is taken every Sabbath."

Speaking of the congregation at Arndiputty, fourteen miles north of Madura, Mr. Rendall says: "The surrounding country is rich in dry grains, and villages are numerous. I have not yet been able to visit many of them; but from what I have observed, I believe a wide door is open for the entrance of the gospel in that part of my field." "The catechist formerly at Teynoor, Yarnamoothoo, is now at Secundamalie, two miles south of Pasumalie. This village is large, and is one of the most sacred places in the district. Every month brings its feast, which calls from ten to twenty thousand persons from abroad. The deity is the same as at Pulney, and the temple is equally renowned. At almost every monthly feast persons are found to roll around the large rock, which gives name to the place. The distance is more than a mile, and as the poor creatures roll around the rough road several times, they frequently become much exhausted, and carry the marks of bruises upon their bodies for months."

LETTER FROM MR. RENDALL, OCTOBER
17, 1856.

Persecution.

MR. RENDALL writes briefly, as Secretary of the mission, to give the following account of violence committed by a party of heathen against one of the Christian congregations.

The Christians at Valanuranie, connected with the Mandahasalie station, have been called to pass through deep affliction. Ever since they left heathenism, about six years ago, they have been hated by their relatives in a neighboring village. A man by the name of Molian, a noted robber, has been most active in his opposition, and about two weeks since, some of the Christians were called upon by government officials to point out this man and some of the most prominent in his band, as they wished to apprehend them. The heathen, however, chased away the officials, and fell upon the Christians, beating and cutting them most severely. They then went to the village where the Christians lived, and plundered the houses of every thing of value. Four days afterwards, one of the Christians died of his wounds. Two others were sent to the civil hospital at Madura, and are recovering. The party of heathen who committed the assault and robbery are now in the Madura jail. Their trial will come on soon.

Mr. Taylor thinks that the act was an outburst of rage on the part of Molian and his party against the Christians, because, on becoming Christians, they refused to follow them in their crimes. He has great hope of the poor man who died, who was simple minded, but apparently trusted in his Savior. The Lord in mercy grant that this trial may tend to establish the people more firmly in the faith.

To this account Mr. Rendall adds the following more pleasant intelligence: "Mr. Winfred has written me that he received into the church at Mallankinaru, on the 28th of September, three men and four women. He also baptized four children on the occasion. This is the second time that

our native pastor has been permitted to receive addition to his church this year. I am also informed that Mr. Webb received four persons to the church on a late tour to Pulney."

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*TIRUMUNGALUM.*

*STATION REPORT.*

MR. HERRICK of this station reports: "Since my return to this place with my family on the 23d of May, I have been permitted to pursue my accustomed labors without much interruption." "Of the twenty-five boys in the boarding-school at the time of my last report, seven have been removed to the seminary, two failed to return after vacation, and one has left without permission. One new boy has been received; so that the present number is sixteen, besides one who is supported at private expense. Their conduct and their progress in study are satisfactory.

"The congregation at this place has not varied much in numbers for the last year. Its members are for the most part studying the Scriptures with much apparent interest, and the outward conduct of most is exemplary. Two men, who commenced learning the alphabet within the year, are now able to read short and simple sentences with ease. The school connected with the congregation, I am happy to say, is somewhat improving. It contains four boys and nine girls. Those old enough to work are obliged to spend a part of their time in labor. Our audience on the Sabbath usually consists of from thirty-five to forty adults, exclusive of domestics, all of whom are nominal Christians, together with the school children mentioned above. A few heathen occasionally attend. Two persons were admitted to the church at our last communion season."

Some particulars are mentioned respecting quite a number of village congregations. A few extracts only can be given.

*A New Field.*

Fourteen miles from Tirumungalum, is Vengadasalapuram, where four families have recently been received under instruction. They appear pretty well thus far, and others talk of joining them. No catechist or teacher has yet been stationed here, and there is no suitable place for holding meetings. When there last, I held an evening meeting in the house of one of our people. The apart-

ment was about eight feet wide and ten feet long. Two corners were occupied by large vessels made of clay for holding grain; a young bullock was tied in the third, and I occupied the fourth, sitting upon a native cot. Six or eight persons sat on the ground before me, and others gathered round the door. Four men and one woman recited lessons, after which the catechist who was present joined me in singing a native hymn. I then read a few verses from the New Testament, made brief remarks, and offered prayer, comforted by the thought that the meanness of the place would not prevent the presence of Him who, at his birth, was laid in a manger.

#### *Difficulty settled—Progress.*

A difficulty which had existed in the church at Mallankinaru is reported as removed. Mr. Winfred, the native pastor, says all now meet together and are at peace. "At the communion season in June, four men and three women were admitted to the church on profession, and six children were baptized." The last of September, three men and five women were received to the church, and four children were baptized. The church has now thirty members, and the congregation, according to Mr. Winfred's report, embraces forty-two families. Mr. Winfred says that all the women, some of whom opposed their husbands at first, now regularly attend church without shame or fear, and that the new church building is well filled each Sabbath, by regular attendants. He reports eighteen families of nominal Christians, in four other villages in that region.

In regard to preaching tours Mr. Herrick writes: "All the congregations under my care have been visited each month since my return from the hills, and the gospel as often preached in most of the villages through which I have passed in making these visits. I have also made several preaching excursions with direct reference to the heathen. Thousands have heard the name of Christ, and I trust it may at last appear that some have heard it not in vain."

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LETTER FROM MR. HERRICK, OCTOBER  
24, 1856.

In June last, while on a tour for preaching, Mr. Herrick commenced a letter which he

was unable to finish at the time, and laid aside. He now sends what he had written so long since. Most of it is on a subject of permanent interest, and one in regard to which many will be glad to know the views of missionaries on the ground.

#### *The Importance of Preaching.*

June 25, 1856. Having failed this morning of finding a comfortable building in which to pass the heat of the day, I write this sitting in a grove of tamarind and olive trees. This is the fifth day since I left home. I adopted the plan at the outset of stopping in every village; and though I have traveled only about thirty-five miles, the number of villages visited is from twenty to twenty-five. The morning and evening of each day have been spent in traveling and preaching by the way side and in the streets, and the middle of the day, in such places as the villages visited have afforded as a protection from the sun, in talking, reading and preaching to people driven to the same places by the heat, or attracted to them by my presence. I am accompanied by a catechist who delights in this kind of labor, and more or less truth has been communicated to many people. While passing from place to place, I have thought much of the subject now attracting so much attention among the friends of the Board.

It has occurred to me, that the influence of preaching upon the missionary himself might be regarded as an index of the appropriateness and importance of this kind of labor. No other work is so well fitted to warm his heart, and excite within him love to God and the souls of men. He is never so sensible of his need of the realization of the Savior's promised presence, as when among the ignorant, deluded people, endeavoring to persuade them, in Christ's stead, to become reconciled to God.

Another thing I have thought of, is the importance of the missionary's being known by the people simply as a spiritual teacher—a faithful disciple of Christ—an earnest believer in the doctrines of

the Bible, having before his mind the one object of leading them to know and comply with the same. An obstacle which I have met more than once on this tour, has arisen from the impression made by my dress, and the color of my skin, that I was a servant of the East India Company; and that if my visit had nothing to do with the collection of taxes, I was led to make it simply for pay. Nothing is more common than for the people to charge the catechist with laboring only for his salary, and to refuse, on this account, to give heed to his words. A missionary, by other labors than such as aim directly at conversion, may perhaps gain access to some he could not otherwise reach; but whether missionaries in this country are at this day called upon to engage in such labors even for this object, or whether they can do this to much extent without more loss than gain, is a question.

If the mass of the people, in the district assigned to me, are not to learn the truths of the gospel through the instrumentality of preaching, how are they to gain this knowledge? If I had charge of an English school, it might reasonably be hoped that some of its members would be converted, in case much of my time were devoted to them from day to day. But what, in the mean time, would be done for the eighty or a hundred thousand people in the villages? If it is said that the work of publishing the gospel in the villages should be left to natives, I reply that comparatively few natives would have a heart to engage alone in this work, to much extent, especially among people of higher caste than themselves, though many of them do good service when led on by a missionary. Furthermore, the native catechist or preacher, when alone, will secure comparatively small audiences. The truth proclaimed by him will have less weight, too, than if it came from a missionary, or from himself even, in a missionary's presence. A wiser plan is for the missionary to be the pioneer, and for

the native to bring forward the converts gained.

Another thought. No missionary, I believe, accustomed to preach freely in the language of the people, ever experienced the upbraidings of conscience for having been thus engaged. The consciences of many, I doubt not, have troubled them for not having preached more frequently and more faithfully. But what missionary, having gained a good knowledge of the vernacular language, ever doubted that he was engaged in the most strictly appropriate work of the missionary when preaching to the people in their own tongue the gospel of Christ,—“the power of God unto salvation to every one that believeth?”

The above remarks indicate what my views were on this subject four months ago, what they are now, and what I have no doubt they will be four months hence, whatever may be the conclusions reached at the meeting of the Board in Newark. I have never felt so deep an interest in regard to any previous meeting of the Board. May the Spirit of God be present from the beginning to the end.

Mr. Herrick then speaks of his solicitude with reference to the circumstances of the mission, when he considers the number, the age and the health of the missionary laborers in so wide a field. “If we are not reinforced soon, the mission will not only fail of making the advance we have hoped, but its progress will be retrograde; an event which may the Lord forbid.” A few days later, (October 29,) he adds: “I spent the last Sabbath at Paroor, where I administered the Lord's supper, admitted four adults to the church, and baptized eight children. The members of the church there are now seven, exclusive of the catechist and his wife, and the school master. I trust there may be a church organized there at a day not far distant.”

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### Recent Intelligence.

CANTON.—Mr. Macy, in a letter dated October 31, gives some account of the difficulties between the English and the Chinese, and of the attack upon Canton. His general statements do not differ materially from accounts which have appeared in many periodicals and

need not be published; but some facts are stated bearing directly upon the interests of the missionary work. The Presbyterian mission, it will be seen, has suffered serious loss, and the operations of other missionaries are, for the present at least, much embarrassed.

On Tuesday, October 28, about two o'clock, a fire sprang up, probably from some shot scattering the cinders and coals in a cook-room. This soon spread in each direction, and threatened the premises of the Presbyterian mission, those occupied by the Southern Baptist mission, and my own place. We had our most valuable and available property packed, and a boat in readiness to receive it. But the conflagration was stayed about 11 o'clock at night. The next day, as the gate was blown open, either the fire from the petard communicated to some adjacent mats, or some vagabonds among the Chinese set the neighboring houses on fire. As there was a strong breeze, the flames spread with great rapidity, and to the great regret of all the missionary circle, consumed the two houses occupied by Rev. Messrs. French and Preston of the Presbyterian Board, who lost all their books and furniture, and a part of their clothing, bedding, &c. The mission lost its library, the equipment of two boarding schools and one day school, and a considerable stock of medicines. The dispensary was consumed also; and the ophthalmic hospital, occupied so long by Dr. Parker, has been closed, in consequence of the English having closed the street leading to it. Thus two important preaching places are permanently lost.

The state of things is such that the foreign community are living in a state of siege, with open water communication, with no proper supply of servants, and with an imperfect supply of food. All business is of course suspended, and prospects for the future look very dull. As to ourselves, we can do nothing. A reward has been offered for the heads of Englishmen, and, as it was announced to our consul, the heads of other nations can be distinguished only with difficulty. We are not therefore free to walk the streets, when so many unprincipled men are about; we cannot visit our chapels, nor can our assistants, even, safely engage in preaching. Most of the missionaries are at Macao and Hong-kong, having been obliged to leave their houses and furniture to the care of individual servants, and to the chances of fire and robbery. The protection against these lies in the street government, which holds itself responsible for the security of all the houses in the street, from fifty to two or three hundred. I am living now at Dr. Williams's, to look after his and the mission property.

On the 12th of November, Mr. Macy was proposing to go to Macao, where he could "be more in the way of improving the time than at Canton, without books, servants or conveniences of any kind." The Presbyterian mission would also be temporarily located at Macao. "There is a strong impression here," he says, "that the difficulties will be of long continuance, and that the settlement will bring up all the grievances of the past,

and greatly change the face of things. We trust it may work a change upon the position we occupy as missionaries, and open our way into the country without hinderance."

CEYLON.—Mr. Spaulding reports from Oodooville, October 1, that within the previous six months, twelve children and two adults had been baptized. Four persons had been admitted to the church by profession, and one by letter. Five females connected with the boarding-school had been married, and two, formerly connected with it, had died. Of one, Mrs. A. M. H. Prime, he says: "Her meek and quiet spirit, and constant trust in the Savior, were the marked features of her character," and of the other, formerly cook in the school: "She bore her protracted illness with great patience, and died with an unwavering submission to, and hope in Jesus." In regard to village preaching and the present state of the boarding-school, he writes:

Our village preaching has become less encouraging than formerly. Fewer attend steadily, and still fewer seem interested in the truth. Our congregations on the Sabbath, mornings and afternoons, are not as large as formerly. The weekly meetings of fathers, the monthly meetings of mothers belonging to our church, my weekly meetings with the lads in the central school, and my bible-class of women immediately after the forenoon service on the Sabbath, are all much as they were six months ago.

Our female boarding-school now numbers thirty-nine pupils. Of these, ten are members of the church. Six of those who were taken in 1850, left at the close of the last term. All are children of our church members and are yet young; but none are members of the church. Of some, we have a hope that they are Christians.

On the 28th of October, Mr. Spaulding adds: "On Tuesday of last week, a committee appointed by the mission examined fourteen girls, previously selected from about forty candidates, to form a new class in our school. They are all baptized children, most of them can read pretty well, and they are about twelve years of age.

BAGHCHIEJUK.—Mr. Parsons, in a letter dated December 13, mentions his urgent need of an associate. The health of Mrs. Parsons had been such that she could not be left alone, and he had therefore been unable to go abroad, as he earnestly desired to do, to places which were loudly calling for missionary effort. The congregation at Baghchekuk was increasing, as had been expected, in the new place of worship. "The state of the church," he writes, "is delightful; there

is not a ripple upon the sea of their peace and brotherly love. And such is their love for souls, it is a wonder to me that anything can withstand them. But the hardness of the human heart is amazing.

"The young man of whom I wrote as exerting such a happy influence in the Sultan's cloth factory, has been turned off by the Director, who is an enemy to the truth. He labored with great prudence, yet with great warmth of love, and has had the satisfaction of leading many to the Holy Oracles. He is a young man of great promise. I wish he could be educated for more extensive usefulness. But he is poor and has a small family."

**B'HAMDUN—SYRIA.**—In a business letter to the Treasurer, dated December 12, 1856, Mr. Benton mentions the following interesting facts, respecting the work at B'hamdun.

Mr. Ford and Deacon Elias Fuwaz, were here this week, to examine candidates for admission into the Evangelical church at Beirut. It is proposed to hold the communion service here in January, and in the course of a few months to gather a small church at this station. We have upwards of a hundred different persons in the Sabbath school, preaching service, and Bible classes on the Lord's day.

We are now occupying a native house free of rent for a year. The owner has been alluded to in the communications of Messrs. Hurter and Jessup, and noticed in the Herald. He joined the Protestant community here December 31, 1855, and is now an applicant for church membership. It is a gratifying circumstance, that the two leading men of B'hamdun, both of the Greek and Maronite churches, are now acknowledged as Protestants. They are men of wealth, and more than once, or twice, or thrice, have offered to guarantee the erecting of a mission house upon the mission grounds here, in case the mission or missionary will consent to build. One of these two men is our friend above alluded to, who has presented us with our present quarters for a year, gratis. He has also contributed one thousand piasters, and others have added several thousands, for a chapel in B'hamdun. I wish their contributions could be made available at once, as we greatly need a suitable dwelling-house and chapel at this station.

**TUSCARORAS. — Religious Interest.** — Mr. Rockwood, in a letter dated January 26, gives the following cheering intelligence.

We are in the midst of a most precious revival of religion, scarcely less interesting and powerful than that of 1852. In some of its features, it is a more solemn and impressive work. There is more pungent conviction of sin, and consequent sense of the need of an all-sufficient Savior. Twenty-two have already presented themselves for admission to the church. Others are indulging hope of pardon, or are inquiring the way of life.

A very favorable feature of the work is seen in its effects upon the church. Many

who had back-slidden have been reclaimed; and with penitence have confessed their sins, and renewed their consecration. In this respect the work is very searching.

You will recollect that during the past summer we were under the painful necessity of excommunicating one of our deacons for intemperance; a man of great influence among the people, on account of his intelligence and position as a chief. His intemperance increased upon him, and he was running a most fearful race, dragging others with him to perdition. But the Lord in mercy interposed. He was among the first to request the prayers of Christians, and is now, we trust, as a brand plucked out of the burning. The consequence is, that others through his example are also turning unto the Lord.

The first sensible token of the special presence of the Spirit was on the first Sabbath of the month. A meeting was held on the evening of the next day, the first Monday, at the council-house, which was largely attended, and was unusually solemn. Several arose for prayers. On Wednesday, Thursday, and Friday evenings of the same week, meetings were held at the same place with increased interest. About this time Rev. James N. Cusick, a native Tuscarora, and for many years a minister of the Baptist denomination, who formerly resided here, but for several years past has been laboring in Canada, providentially came to spend a few days with his friends. I invited him to preach in the afternoon and evening of the following Sabbath, which he did with great effect. He has divided the labor with me since he has been here, preaching rather more than half the time, with great power and general acceptance. He has entered into the work with his whole heart, and with a truly Christian spirit, and has been a very efficient helper. We shall remember, with gratitude to God, his work of faith and labor of love.

On the 28th of January he adds: "The meeting on Monday evening was of usual interest. There seems to be no abatement of the work. This afternoon, a conference and prayer meeting was held at the meeting-house, where a larger number were in attendance than we usually have on the Sabbath. Five individuals were examined for admission to the church, and two backsliders were restored." A few earnest words are then said upon another subject, as follows. Who will respond?

**Teacher Wanted.**—We have been obliged to suspend the boarding-school for the present, for want of help. Miss Peck is alone, and the burden was too much for her. She continues to teach the day-school, and has with her four girls; the rest we have sent home. Are there no Christian females in the land whose love to Christ will constrain them to devote their lives for the good of the rising generation of girls among this people, and to take upon themselves the care and training of those who may be connected with this school? For four years we have inquired and searched in vain for such help, and now again we ask is there no one?



## DONATIONS,

## RECEIVED IN JANUARY.

## MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |              |
| Buxton, South cong. ch. la. so.                 | 1 50         |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Bath, Mrs. Eleanor Tallman,                     | 30 00        |
| Waldoboro', H. H. Lovell, 10;                   | 24 55—54 55  |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, A friend, 8; a thank offering, 5;       | 13 00        |
| Somerset co. Aux. So.                           |              |
| St. Albans, A fem. friend,                      | 1 00         |
| York Conf. of chs. Rev. G. W. Cressey, Tr.      |              |
| Kennebunkport, South cong. ch.                  |              |
| and so. m. c.                                   | 14 00        |
| Kittery, Cong. ch. m. c. 4,38; Rev.             |              |
| A. W. F. 10;                                    | 14 28—28 28  |
|                                                 | 98 33        |
| Belfast, 1st cong. ch. m. c.                    | 52 00        |
| Bolester's Mills, N. Knight,                    | 4 00         |
| Calais, Centre ch. m. c. 167,44; s. s.          |              |
| for Jane Darling, Ceylon, 20;                   | 187 44       |
| Camden, Cong. ch. and so.                       | 61 00        |
| Castine, Trin. ch. m. c.                        | 20 35        |
| Eastport, from a friend,                        | 4 00         |
| Madachias, m. c.                                | 35 62        |
| Searsport, 1st cong. ch. and so.                | 30 00—395 42 |
|                                                 | 493 75       |

## NEW HAMPSHIRE.

|                                            |               |
|--------------------------------------------|---------------|
| Cheshire co. Aux. So. G. P. Drown, Tr.     |               |
| Alstead, Cong. ch. and so.                 | 14 48         |
| Keene, Gent.'s coll. 53; la. miss.         |               |
| so. 42,83; m. c. 13,71;                    | 109 54        |
| Troy, Rev. Luther Townsend, 10;            |               |
| m. c. 20;                                  | 30 00         |
| Sullivan, Chas. P. Locke,                  | 3 00—157 02   |
| Grafton co. Aux. So. W. W. Russell, Tr.    |               |
| Compton, Ch. and so.                       | 27 14         |
| Lyne, Cong. ch. and so. 165; Miss          |               |
| Eunice Franklin, 200;                      | 365 00        |
| Loudon, 2d cong. ch. 31,50; a              |               |
| friend, 2; do. 1,50;                       | 35 00         |
| Littleton, Ch. and so. 19; m. c. 14;       |               |
| s. s. for sch. at Madura, 3;               | 35 00         |
| Orford, West cong. ch. and so. m. c.       | 15 52         |
| Plymouth, Ch. and so.                      | 37 05—506 71  |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |               |
| Concord, South cong. ch. and so. to        |               |
| cons. Mrs. MARY E. PARKER an               |               |
| H. M. 100; West par. cong. ch.             |               |
| and so. 19; Rev. Asa P. Tenny, 3;          | 194 00        |
| Chichester, Cong. ch. and so.              | 7 00          |
| New London, E. S. T.                       | 6 00—137 00   |
| Rockingham co. Conf. of chs. F. Grant, Tr. |               |
| Derry, Cong. ch. and so. 35,31;            |               |
| m. c. 25,26;                               | 61 57         |
| Exeter, 1st and 2d chs. m. c.              | 24 10         |
| North Hampton, Cong. ch. and so.           |               |
| wh. and prev. dona. cons. Rev.             |               |
| JOHN DINSMORE and Mrs. A.                  |               |
| C. DINSMORE H. M.                          | 125 00—210 67 |
| Stratford Conf. of chs. E. J. Lane, Tr.    |               |
| Centre Harbor, Dr. J. C. Page,             | 5 00          |
|                                            | 1,016 40      |
| Laconia, Unknown, 50; New Hampshire,       |               |
| a young lady, 1;                           | 51 00         |
|                                            | 1,067 40      |

Legacies. — Westmoreland, N. H. Miss  
Elizabeth Green, by David Livingston,  
Ex'r,

237 00

1,304 40

## VERMONT.

|                                    |               |
|------------------------------------|---------------|
| Addison co. Aux So. A. Wilcox, Tr. |               |
| Corunna, Ch. and so. 30,76; m. c.  |               |
| 7,96; s. s. 5,42;                  | 44 14         |
| Middlebury, Ch. and so.            | 108 86—153 00 |

|                                           |               |
|-------------------------------------------|---------------|
| Caledonia co. Aux. So. E. Jewett, Tr.     |               |
| Lower Waterford, Cong. so.                | 27 00         |
| Peabach, Cong. ch. and so. m. c.          | 20 00         |
| St. Johnsbury, Friends, (of which         |               |
| to cons. Dr. FAYETTE JEWETT,              |               |
| of Sivas, Asia Minor, an H. M.            |               |
| 100,) 150; South cong. ch. and            |               |
| so. 23,36;                                | 173 36—220 36 |
| Chittenden co. Aux. So. E. A. Fuller, Tr. |               |
| Burlington, Cong. ch. m. c. 20; ch. and   |               |
| so. 216,83; Job Lyman, 5;                 | 211 83        |
| Franklin co. Aux. So. C. F. Safford, Tr.  |               |
| Enosburgh, Gents. asso. 79; la. do. 57;   | 136 00        |
| Orange co. Aux. So. L. Bacon, Tr.         |               |
| West Randolph, Cong. ch. and so.          | 25 30         |
| Orleans co. Aux. So. J. M. Wheelock, Tr.  |               |
| North Craftsbury, s. s.                   | 50            |
| Rutland co. Aux. So. J. Barrett, Tr.      |               |
| Castleton, Cong. ch. m. c.                | 51 00         |
| Clarendon, Cong. ch. m. c. 2,37;          |               |
| a friend, 1;                              | 3 37          |
| Fairhaven, Cong. ch. m. c.                | 5 00          |
| Pittsford, Cong. ch. and so. 106;         |               |
| m. c. 23;                                 | 129 00        |
| West Rutland, Cong. ch. and so.           |               |
| (of wh. to cons. BENJAMIN F.              |               |
| BLANCHARD an H. M. 100,) 177 81           |               |
| Tinmouth, Cong. ch.                       | 21 00         |
| Rev. S. Parmelee,                         | 16 00—406 18  |
| Washington co. Aux. So. G. W. Scott, Tr.  |               |
| Montgomery, Cong. ch. and so.             | 14 00         |
| Moretown, Mrs. A. S.                      | 1 00          |
| Montpelier, m. c.                         | 16 25—31 25   |
| Windham co. Aux. So. F. Tyler, Tr.        |               |
| West Brattleboro', Cong. ch. and          |               |
| so. m. c.                                 | 38 38         |
| Bellevue Falls, 1st cong. ch. m. c.       | 11 63—50 00   |
| Windsor co. Aux. So. J. Steele, Tr.       |               |
| Acuteville, Rev. M. K. 5; C. J. 5; m.     |               |
| c. 4,45;                                  | 14 45         |
|                                           | 1,378 67      |

## MASSACHUSETTS.

|                                           |               |
|-------------------------------------------|---------------|
| Berkshire co. Aux. So. H. G. Davis, Tr.   |               |
| Glendale, Miss S. P.                      | 2 00          |
| Lanesboro', Cong. ch. and so. m. c.       |               |
| 33,50; D. Day, 5; Mrs. D. 1,50; 40 00     |               |
| Pittsfield, A friend, wh. and prev.       |               |
| dona. cons. JOHN E. TODD of               |               |
| Andover, SAMUEL BRACE of New              |               |
| Britain, Ct. and SAMUEL B.                |               |
| SHEPARD of Madison, Ct. H. M.             |               |
| 200; South cong. ch. and so.              |               |
| 69,46; m. c. 24,81;                       | 294 27        |
| Williamstown, 2d cong. ch. and so.        | 25 00—361 27  |
| Boston, S. A. Danforth, Agent,            |               |
| (Of wh. fr. an Episcopal friend, by A. C. |               |
| D. 10; a friend, 10;) 1,325 81            |               |
| Essex co. North, J. Caldwell, Tr.         |               |
| Byfield, Cong. so. m. c.                  | 15 75         |
| Haverhill, W. par. coll. and m. c.        |               |
| 58,37; a friend, 10;                      | 68 37         |
| Newburyport, J. Tyler, wh. cons.          |               |
| Rev. CUTTING MARSH of Wau-                |               |
| paca, Wis. and Rev. JOHN S.               |               |
| JOURNALMAN of Amey, China, H.             |               |
| M. 100; Whitfield cong. ch. and           |               |
| so. to cons. JOSEPH MOULTON               |               |
| an H. M. 100; Mr. Dummick's               |               |
| so. m. c. 20,68; Mr. Fiske's do.          |               |
| m. c. 15; united m. c. 20,86;             | 256 54—340 65 |
| Essex co. South, C. M. Richardson, Tr.    |               |
| Gloucester Harbor, Cong. so.              | 21 00         |
| Middleton, Cong. ch. and so.              | 33 35—57 35   |
| Essex co.                                 |               |
| Lynn, 1st cong. so. Sabbath gift          |               |
| so.                                       | 130 30        |
| Marblehead, Ladies,                       | 100 00        |
| Salem, A friend,                          | 25 00         |
| Saugus, Cong. ch. m. c.                   | 14 68—269 98  |
| Hampden co. Aux. So. C. O. Chapin, Tr.    |               |
| Monson, Rev. Dr. Ely,                     | 36 00         |
| Springfield, Homer Merriam to             |               |
| cons. Mrs. LUCY B. MERRIAM                |               |
| and Mrs. MARY ANN MERRIAM                 |               |
| of Greenfield, H. M.                      | 200 00—236 00 |
| Hampshire co. Aux. So. S. W. Hopkins, Tr. |               |
| N. L.                                     | 25 00         |
| Amherst, Gent. and la. benev. so.         |               |



|                                               |               |
|-----------------------------------------------|---------------|
| and m. c. at Mill Valley, 1st                 |               |
| par. 322,78; College ch. 139;                 | 461 78        |
| Easthampton, Payson cong. ch.                 | 162 02        |
| Granby, (of wh. to cons. SAMUEL               |               |
| SMITH, Jr. an H. M. 100.)                     | 163 47        |
| Hatfield, Cong. ch.                           | 74 60         |
| Haydenville, Union ch.                        | 25 00         |
| Huntington, 1st cong. ch. m. c.               | 17 41         |
| Northampton, Edwards ch. m. c.                |               |
| 22,62; male benev. so. 108; 1st               |               |
| ch. m. c. 60,01; la. benev. so.               |               |
| 79,47;                                        | 270 10        |
| North Hadley, m. c.                           | 52 00         |
| Southampton, Cong. so. 50,84; la.             |               |
| benev. asso. 29,29;                           | 79 53         |
| Westhampton, Cong. ch. m. c.                  |               |
| 36,73; cong. so. 26; la. benev.               |               |
| so. 10,88;                                    | 73 63         |
| Williamburgh, 1st ch. and so.                 | 103 71        |
| Worthington, Cong. so. 67,12; m.              |               |
| c. 26,53; la. benev. asso. 28,50; 122         | 15,529 80     |
| Harmony conf. of chs. W. C. Capron, Tr.       |               |
| Webster, Cong. ch. and so. (of wh. to         |               |
| cons. MOSES LARNED an H. M. 100.)             | 133 25        |
| Middlesex North and vic. C. Lawrence, Tr.     |               |
| Groton, Union ch. and so.                     | 22 00         |
| Middlesex South.                              |               |
| Sudbury, Cong. ch. and so. 108,87;            |               |
| m. c. 51;                                     | 159 87        |
| Wayland, A friend,                            | 5 00—164 87   |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.    |               |
| Brookline, Mrs. L. Pierce,                    | 20 00         |
| Dorchester, 1st Cong. ch. and so. a           |               |
| friend,                                       | 50 00         |
| Roxbury, Eliot ch. and so. m. c.              | 17 83         |
| W. Roxbury, South cong. ch. m. c.             | 10 13—97 96   |
| Palestine Miss. So. E. Alden, Tr.             |               |
| Cohasset, Ortho. cong. ch. and so.            | 48 20         |
| Quincy, A friend,                             | 5 00          |
| South Braintree, Juv. miss. so. for           |               |
| ed. in India,                                 | 5 00          |
| South Weymouth, Mr. Perry's ch.               |               |
| and so.                                       | 20 07—78 27   |
| Worcester co. North. C. Sanderson, Tr.        |               |
| Peterham, Rev. C. Kendall,                    | 16 00         |
| Westminster, Cong. so. m. c. 17,66;           |               |
| indiv. 23;                                    | 40 66—56 66   |
| Worcester co. Central Asso. W. R. Hooper, Tr. |               |
| Clinton, Cong. ch.                            | 73 50         |
|                                               | 4,847 38      |
| Unknown,                                      | 30 00         |
| BillERICA, Rev. J. G. D. S. 10; a             |               |
| friend, 1;                                    | 11 00         |
| Cambridgeport, Miss E. Harlow,                | 10 00         |
| E. Cambridge, Evan. cong. ch. m. c.           | 12 10         |
| Chelsea, Broadway ch. m. c.                   | 43 02         |
| Lowell, Ephraim Brown to cons. Mrs.           |               |
| EMMA C. BROWN an H. M. 100;                   |               |
| High st. ch. 32,32; Kirk st. ch.              |               |
| 55,50;                                        | 187 82        |
| Malden, Trin. cong. ch. and so. m. c. 28 03   |               |
| Newton Corner, Eliot ch. and so.              | 158 22        |
| North Andover, Trin. cong. ch. and            |               |
| so. to cons. L. H. COBB an H. M.              | 85 73         |
| Reading, Bethesda ch. and so. 48,03;          |               |
| Old South ch. 26,70;                          | 74 73         |
| Winchester, Cong. ch. and so.                 | 156 00—796 65 |
|                                               | 5,644 03      |
| Legacies.—Easthampton, Parsons Jones, by      |               |
| Wm. N. Clapp, Ex'r,                           | 50 00         |
|                                               | 5,694 03      |

## CONNECTICUT.

|                                             |               |
|---------------------------------------------|---------------|
| Fairfield co. West, Rev. L. M. Shepard, Tr. |               |
| Greenfield, Cong. ch.                       | 54 00         |
| Stamford, 1st cong. ch.                     | 235 11—289 11 |
| Fairfield co. East, C. Marvin, Tr.          |               |
| Bethel, Cong. ch. m. c.                     | 17 06         |
| Bridgeport, do.                             | 60 00         |
| Brookfield, A. Smith,                       | 5 00          |
| Redding, Cong. ch. and so.                  | 69 92—151 98  |
| Hartford co. Aux. So. A. W. Butler, Tr.     |               |
| Avon, C. W.                                 | 1 00          |
| East Windsor, Prof. Lawrence,               |               |
| avails of the Life of Mrs. Ham-             |               |

|                                             |               |
|---------------------------------------------|---------------|
| lin, 11,50; ch. in Theo. Inst.              |               |
| 95,40;                                      | 106 90        |
| Hartford, Centre ch. m. c.                  | 10 20         |
| Manchester, 2d cong. ch.                    | 5 00          |
| Suffield, A friend, 30; ch. and so.         |               |
| 38,41;                                      | 68 41         |
| West Hartford,                              |               |
| Hartford co. South. H. B. Ward, Tr.         | 6 00—197 51   |
| Cromwell, Gents. asso. 51,37; la.           |               |
| do. 64,35; m. c. 25,50; a. s. 6;            | 147 22        |
| Glastenbury,                                | 25 50         |
| Middletown, 1st so. m. c.                   | 31 63         |
| Newington, m. c.                            | 15 69         |
| New Britain, 1st ch.                        | 96 19         |
| Portland, Gents. 59; la. 34,16;             | 93 16—409 39  |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. |               |
| Kent, S. A. B.                              | 5 00          |
| North Woodbury, A friend,                   | 10 00         |
| Salisbury, Cong. ch. 100; a friend,         |               |
| 4;                                          | 104 00—119 00 |
| Middlesex Asso. E. Southworth, Tr.          |               |
| East Haddam, Rev. J. P.                     | 5 00          |
| Essex, Juv. miss. so. for ed. at            |               |
| Ahmednugur,                                 | 12 00—17 00   |
| New Haven City Aux. So. F. T. Jarman, Tr.   |               |
| New Haven, South cong. ch. m. c. 7,69;      |               |
| United m. c. 16,26; 3d cong. ch. m.         |               |
| c. 18,50; Centre ch. (of wh. to cons.       |               |
| Rev. S. DRYDEN PHELPS, D. D. an H.          |               |
| M. 100.) 125; North ch. (of wh. fr.         |               |
| Wm. Johnson to cons. BENJAMIN C.            |               |
| THAYER of New York an H. M. 100.)           |               |
| 502,50;                                     | 669 95        |
| New Haven co. East, F. T. Jarman, Tr.       |               |
| Madison, Married la. miss. so. 32;          |               |
| cong. ch. m. c. 92,27;                      | 124 87        |
| Mt. Carmel, Cong. ch.                       | 62 56         |
| North Haven, Centre ch. la. benev.          |               |
| so. 40; cong. ch. 49,91;                    | 89 91         |
| West Meriden, S. B. Little,                 | 14 00—290 74  |
| New Haven co. West, A. Townsend, Tr.        |               |
| Derby, 1st so.                              | 66 59         |
| Naugatuck ch. 43,48; m. c. 34,30;           | 77 78         |
| Orange, m. c.                               | 59 00         |
| Waterbury, 1st so. 163,71; 2d               |               |
| cong. ch. G. P. P. 10;                      | 113 71        |
| West Haven,                                 | 71 00—388 08  |
| New London and vic. and Norwich and vic.    |               |
| F. A. Perkins and C. Butler, Trs.           |               |
| Griswold, 1st so. 66,47; m. c. 15;          | 81 47         |
| Groton, 2d cong. ch. and so.                | 34 80         |
| Jewett City, Gents. asso. 31,19;            |               |
| la. 21; m. c. 22,81;                        | 75 00         |
| Lebanon, Exeter so. m. c.                   | 8 00          |
| Ledyard,                                    | 30 00         |
| Mystic Bridge, Cong. ch.                    | 12 70         |
| New London, 2d cong. ch.                    | 10 00         |
| Norwich, 2d and Main st. m. c.              |               |
| 31,49; Main st. ch. la. 75,15; 1st          |               |
| ch. and so. 40; la. 85; m. c.               |               |
| 36,25;                                      | 267 89        |
| Preston, 1st so.                            | 50 00—569 86  |
| Tolland co. Aux. So. E. J. Smith, Tr.       |               |
| Somers, A friend,                           | 2 00          |
| Union, Cong. ch. and so.                    | 22 58—24 58   |
| Windham co. Aux. So. J. B. Gay, Tr.         |               |
| Ashford, Mrs. B.                            | 1 00          |
| East Putnam, Cong. ch. and so.              | 19 77         |
| North Woodstock,                            | 10 00         |
| West Woodstock, Cong. ch. and               |               |
| so. 8; Rev. A. Underwood, 10;               | 18 00         |
| Westminster, Gent. 23,13; la.               |               |
| 22,17;                                      | 45 30         |
| Windham, A new year's gift,                 | 5 00—99 07    |
|                                             | 3,326 27      |
| A missionary orphan,                        | 20            |
|                                             | 3,326 47      |

Legacies.—East Haven, Rev. Stephen Dodd,  
by Ira Dodd, Ex'r, 1,000; West Hart-  
ford, Mrs. A. P. Talcott, by J. E. Cone,  
Trustee, (prev. rec'd, 197,99) 93 71; 1,093 71

4,320 18

## RHODE ISLAND.

Slatersville, Cong. ch. and so. wh. and  
prev. dona. cons. JOHN B. DRAKE and

GEORGE W. STANLEY, H. M. (W. S. Slater to cons. Miss HARRIETT W. SLATER an H. M. 100.)

*Legacies.*—Providence, J. H. Mason, by J. N. Mason, Ex'r,

320 00

100 00

420 00

Watertown and vic. A. Ely, Agent.

Watertown, 1st pres. ch. (of wh. fr. four indiv. to cons. RICHARD E. HUNGERFORD an H. M. 100.) 379,26; m. c. 164,88; ded. disc. 2,71;

541 43

4,709 30

## NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, New York, Tr.

Albany, North R. D. ch. 70 00

Fishkill Landing, R. D. ch. 78,81;

Mrs. Frances Salters, 100; B. L.

Kip, 50; 228 81

Flatbush, R. D. ch. 36 67

Glenville, 2; Branch s. s. No. 13, 4; 6 00

New Lots, R. D. ch. 35 00

New York, Collegiate R. D. ch. m. c.

c. 332,42; Market st. R. D. ch. m. c.

35,61; 428 03

Naumburg, R. D. ch. 5 00

Saugerties, do. 13 48—812 99

Buffalo and vic. J. Crocker, Agent.

Buffalo, 1st pres. ch. 463; m. c.

481,27; North pres. ch. (of wh. fr. Galus B. Rich to cons. Mrs.

MARTHA S. R. TOWNSEND an H. M. 100; John R. Lee to cons.

Mrs. ELVIRA P. LEE an H. M. 100.) 671;

1,617 27

Lancaster, Pres. s. s. 3 20—1,620 47

Delaware co. Aux. Soc. Rev. D. Terry, Tr.

Colchester, Pres. ch. 16 35

Geneva and vic. G. F. Mowry, Agent.

Batavia, Pres. ch. wh. cons. AUGUSTUS COWDIN an H. M. 106 37

Binghamton, Miss M. S. 10 00

Gorham, 1st pres. ch. 21 04

Lockport, Cong. ch. 28 92

Medina, Pres. ch. 65 35

Penn Yan, do. 103 24

334 92

Ded. disc. 2 00—332 92

New York and Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. Mrs. W. W. Stone, 100; E. D. Morgan, wh. cons. S. NEWTON SMITH an H. M. 100; Brooklyn, 1st pres. ch. a mem. for Gaboon m. 50; Church of the Pilgrims, 485,75;) 688 20

Oneida co. Aux. So. J. Dana, Tr.

Mount Vernon, Pres. ch. 50 00

Paris Hill, Cong. ch. 8,46; m. c. 13,07; 21 53

Utica, 1st pres. ch. m. c. 57,48; Mrs. W. C. C. 5; 62 48

134 01

Ded. disc. 67—133 34

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.

Brasher Falls, Pres. ch. and so. 25; Penny miss. so. 19; s. s. for sup. of sch. at Kolapoor, 20; E. S. and C. T. Hulburd to cons. HIRAM HOLCOMB an H. M. 100; 164 00

East Stockholm, Cong. ch. 12; J. Hulburd, 5; 17 00

Heuvelton, Cong. s. s. 3,73; Rev. L. W. Chaney, 6; 9 73

Hopkinton, Cong. ch. 14; m. c. 16; 30 00

Lawrenceville, Rev. B. R. Cutter and fam. 5; J. Hulburd, 5; 10 00

Lisbon, s. s. for heathen chil. 4 00

Madrid, Cong. ch. 2 50

Ogdensburg, E. Thompson, 50 00

Parishville, Cong. ch. 6 00

Potsdam, Ch. and so. 26,61; m. c. 38,39; 65 00

Rensselaer Falls, Jacob Schullies, 5; Mrs. C. Schullies, 5; 10 00

South Canton, Cong. ch. 2 16

370 39

Ded. disc. 6 79—363 60

Albany, 4th pres. ch. to cons. CHARLES

L. GARFIELD an H. M. 100 00

Arkport, J. P. C. 2 00

Ballston, H. W. B. 3 75

Canandaigua, Cong. ch. and so. 103,36; m. c. 150,09; la. 159; 426 39

Canastota, B. T. C. 10 00

Champion, B. F. H. 10 00

Florida, Pres. ch. 53 00

Geneseo, 1st do. 50 00

Junius, Mrs. C. M. 5 00

Marbletown, A friend, 5 00

Milton, S. C. 10 00

New Road, Cong. ch. 29,50; la. asso. 10,25; 39 75

New Rochelle, A lady, 2 00

New York, Rev. William Patton, wh. and prev. dona. cons. Rev. WILLIAM ARNOT and Rev. NORMAN McLEOD, Glasgow, Rev. W. LINDSAY ALEXANDER, D. D. of Edinburgh, and Rev. WILLIAM URWICK, D. D. Dublin, Ireland, H. M. 100; Seymour Lyman, to cons. JOHN LYMAN, Jericho Centre, Vt. an H. M. 100; 200 00

Pembroke, Pres. ch. and cong. 18 00

Poughkeepsie, Rev. T. S. Wickes, 50 00

Rochester, W. S. 10 00

Rockland Lake, Chil. of a fam. avails of savings, 3 27

Southport, Pres. ch. and so. 14 00

Troy, 1st pres. ch. 74 60

Van Buren, E. Warner, 3 00

Unknown, 5 00—1,094 76

5,804 06

*Legacies.*—Buffalo, Jabez Goodell, by H. Shunway, Ex'r, 12,000; less exc. 60; (prev. rec'd. 32,860.) East Stockholm, D. Daggett, by C. T. Hulburd, 30; Springfield, Benjamin Rathbun, interest, 58,18; 12,028 18

17,832 24

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C.

S. Little, Tr.

Two little sisters, 1 00

Harbengens, R. D. ch. 60 00

New Brunswick, 3d do. 5 00

Rockaway, R. D. ch. 29 40—95 40

Morristown, 1st pres. ch. 286,54; 2d pres. ch. (of wh. fr. B. O. Canfield and wife, wh. cons. Rev. BENJAMIN PARSONS of Sivas, Turkey, an H. M. 50.) 114,30; 400 84

Newark, 3d pres. ch. a friend wh. cons. ZEBULON ELY, late of Lebanon, Ct. an H. M. 50; 1st pres. ch. W. B. 10; 60 00

Paterson, Mrs. C. B. A. 10 00—470 84

566 24

## PENNSYLVANIA.

Carbondale, Pres. ch. wh. cons. Mr. JAMES ARCHBOLD an H. M. 100 00

Harford, Per Rev. A. Miller, 10 00

Montrose, Pres. ch. 5; la. cent. so. 24; 29 00

Philadelphia, 2d R. D. ch. 150,17; Mary S. Wood, 2; an old friend, 5; 157 17—296 17

VIRGINIA.

Brandy, John Glassell, 15; E. T. G. and M. H. G. for c. f. 35c. 15 35

French Creek, Mrs. M. P. 1 00

Prince Edward co. A. H. Whittaker, 5 00—21 35

## NORTH CAROLINA.

*Legacies*.—Kirkland, E. W. Chambers, by  
E. Kirkpatrick, Adm'r, (prev. rec'd,  
\$72.37;) 100; disc. 1;

99 00

## OHIO.

By G. L. Weed, Tr.

Cincinnati, Dr. A.'s chil. for c. f.  
3; 8th pres. ch. s. s. 30.19; 33 19  
Columbus, 2d pres. ch. m. c. 5.38;  
E. C. 10; 15 38  
Glendale, Pres. ch. m. c. 4 50  
Homer, 1st do. 10 40  
Ironton, Pres. ch. m. c. 8 00  
Maple, E. B. 3 00  
Newark, A. Sherwood, 15; 2d pres.  
ch. wh. cons. Rev. HENRY CAL-  
HOUN, of Coshocton, and Rev.  
JESSE SCHLOSSER, of Baltimore,  
H. M. 100.75; m. c. 5.65; 130 40  
Putnam, Pres. ch. 97.75; m. c. 9; 106 75  
Patuscula, Two chil. 25  
South Fork, Ch. 4 00  
Springfield, 1st cong. ch. 26 53  
Walnut Hills, Lane sem. ch. 9.57;  
J. B. 5; 14 67  
Yellow Springs, Coll. 7 05

354 12

Ded. disc.

2 50—361 62

Harmar, Cong. ch. 36 00

Hudson, do. 50; H. Coe, 5; disc.  
60c.; 54 40

Johnstown, An indiv. 3 00

Kelloggsville, F. R. 1 75

Zanesville, Mrs. Mary Kyes,

20 00—115 15

476 77

*Legacies*.—Oliver S. Brockway, by Edward  
Brockway, 33 34

510 11

## INDIANA.

Attica, Pres. ch. m. c. 8; s. s. 3; 28 00  
Juv. sew. circle, 17;  
Crawfordsville, Centre ch. m. c. 80 09  
Delphi, N. S. pres. ch. m. c. 10 00  
Indianapolis, 2d pres. ch. m. c. 21 25  
Lawrenceburgh, Mrs. A. H. 5 00  
Shiloh, E. Z. Stagle, dec'd, for  
Robert Schuler, Ceylon, 1 00

145 25

Ded. disc.

2 50—142 75

## ILLINOIS.

Augusta, Pres. ch. m. c. 3 76  
Chicago, Edwards ch. m. c. 23.45;  
3d pres. ch. 100; do. s. s. for Bebek  
Sem'y, Armenia, 70; 193 45  
Kendall, Pres. ch. 7 00  
Marshall, Cong. ch. 5 50  
Morris, Cong. ch. (of wh. fr. H. B.  
C. 10; L. P. 10; C. H. G. 10; H.  
C. G. 10; A. B. P. 5; D. O. G. 5;)   
wh. and prev. dona. cons. CHARLES  
H. GOULD an H. M. 70 50  
Mt. Sterling, Pres. ch. 3 00  
Ottawa, South pres. ch. 8.75; J. S.  
B. 1.25; 10 00  
Pinckneyville, Pres. ch. m. c. 1 50  
Rushville, Pres. ch. m. c. 4 00  
Springfield, 2d pres. ch. (of wh. fr.  
Mrs. R. P. A. 25; E. B. H. 20; J.  
A. M. 5.50;) 67 00  
Troy, Pres. ch. 7 50  
Waltham, Pres. ch. 4 28  
Waverly, Rev. E. J. 15 00—399 49

## MICHIGAN.

By J. S. Farrand, Agent.

Grand Haven, R. D. ch. 22.25; W.

M. Ferry and fam. 50; 72 25

Leeland, R. D. ch. 16 00

Monroe, Pres. ch. 51 19

Overyall, R. D. ch. a singing class, 14 00

Wheatland, Dea. N. R. R. 5 00—158 44

Armada, Cong. ch. 30 00  
Detroit, Mrs. McLelland, Juv. mis.  
so. 10; 1st pres. ch. 93.61; Jeff-  
erson av. ch. 60.83; C. Wells, 10; H.  
Smith, 30; A. McFarren, 10; 214 44  
Jonesville, Friend of missions, 2 00  
Lansing, Pres. ch. 7 05  
White Lake, Pres. ch. 1 35

254 84

Ded. disc.

2 05—252 79

411 33

## WISCONSIN.

By Rev. A. Montgomery.  
Berlin, 1st pres. ch. m. c. 19 00  
Franklin, R. D. ch. 11 01  
Kenosha, 1st cong. ch. 57 00  
Milwaukee, Rev. S. B.  
Shullsburg, Cong. ch. 10 60—110 76  
Appleton, 75  
Beaver Dam, Pres. ch. m. c. 6 35  
De Pere, Rev. Mr. W. 5; Mrs. N. 1; 6 00  
Fond du Lac, Cong. ch. m. c. 1 71  
Green Bay, Pres. ch. and so. 42.81;  
m. c. 38.37; s. s. miss. so. 12.20; 93 38  
Howard, Cong. ch. 11 50  
Plymouth, Cong. ch. and so. 38.75;  
m. c. 2.35; 1st cong. ch. 24.59; 65 69  
Stockbridge, Cong. ch. 4 97

190 44

Ded. disc.

1 50—188 94

299 70

## IOWA.

Bowen's Prairie, From friends for the  
sup. of a colporter at Sivas, 7 00  
Brighton, M. R. 4; L. H. W. 4; 8 00  
Council Bluffs, Cong. ch. m. c. 9 00  
Dubuque, Cong. ch. 50 00  
Fort Des Moines, Central pres. ch. 10 00  
Keosauqua, Cong. ch. m. c. 8 00  
Le Clair, Cong. ch. m. c. 3 77  
Mt. Vernon, Pres. ch. m. c. 5 00—100 77

## MISSOURI.

St. Joseph, J. C. 20; J. H. 5; 25 00  
Troy, Pres. ch. 6.95; F. P. 15; 21 95—16 95

## KENTUCKY.

By G. L. Weed, Tr.  
Covington, J. M. F. 20 00  
Frankfort, Eliza T. Thornton,  
dec'd, 10 00—30 00

## TENNESSEE.

Blountville, Pres. ch. 17.50; S. R. 25;  
R. P. R. 5; J. N. R. 3; F. R.  
dec'd, 3; 53 50  
Knoxville, 2d pres. ch. m. c. 57.43;  
J. H. C. 20; 77 42  
New Canton, L. H. R. 5 00—135 93

## TEXAS.

San Antonio, Unknown, 2 50

## MINNESOTA TERRITORY.

Excelsior, Cong. ch. m. c. 2 00  
Red Wing, H. — to cons. Mrs. J.  
W. HANCOCK an H. M. 100 00—102 00

## OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 7 00

## IN FOREIGN LANDS, &amp;c.

Alleghany Mission, Old Town Miss. so. 33 00  
Cherokee Mission, Park Hill Fem. sew. 28;  
miss. meeting, 25.10; m. c. 47.39; 100 49  
Eaton, C. E. Cong. ch. m. c. 13 00  
Lota, Chili, Mr. Blake's so. 7 00  
Montreal, 1st cong. s. s. 20; J. R. 10; 30 00  
Southwold, C. W., E. D. Johnston, 20 00

|                                                                   |              |
|-------------------------------------------------------------------|--------------|
| Smyrna, Turkey, U. S. Naval officer,                              | 10 00        |
| Tuscarora Mission, m. c. 5,33; so. 2,25;                          | 7 58         |
| <b>Legacies.</b> —Jaffa, Rev. G. H. Aphorpe, by<br>W. P. Aphorpe, | 291 07       |
|                                                                   | 20 00        |
|                                                                   | 941 07       |
| <b>Donations received in January,</b>                             | 21,292 64    |
| <b>Legacies,</b>                                                  | 13,681 23    |
|                                                                   | \$34,975 87  |
| <b>TOTAL from August 1st to<br/>January 31st,</b>                 | \$130,105 67 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

Amount received in January, included in  
the above sum, \$307 14

## DONATIONS IN CLOTHING, &amp;c.

Birmingham, Ct. Two barrels clothing fr. ladies, for  
Lower Alleghany ss.DONATIONS FOR THE MISSIONARY  
PACKET.

RECEIVED IN DECEMBER.

MAINE.—Alna, chil. 21,31; Augusta, cong. s. a. 25; Bangor, Hammond st. s. s. 58,09; Central ch. s. a. 46,83; 1st par. s. s. 58; Bath, Winter st. s. a. 100; Belfast, 1st cong. s. a. 5,10; Bethel, 1st cong. s. a. 10; cong. s. a. 5; Bluehill, cong. s. a. 10,47; Brownville, cong. s. a. 8; Bucksport, cong. s. a. 32; Clepton, L. Knight, 30c.; Cumberland Centre, "Little Callie," 30c.; Dennyville, cong. s. a. 14; Deer Isle, 1st par. cong. s. a. 10; East Machias, s. a. 10; East Orrington, s. a. 6,36; Falmouth, Geo. Knight's s. a. 1; Freeport, s. a. 10; Hampden, s. a. 5,50; H. and C. M. 20c.; Kenduskeag, Union sch. 75c.; Lewiston Falls, 1st cong. ch. 56,55; Monson, cong. s. a. 4,50; North Yarmouth, s. a. 12; 3d par. s. a. 21; Oak Hill, s. a. 18; Old Town, 1st cong. s. a. 10; Oxford, s. a. 1,10; Portland, State st. s. a. 15; Rockland, chil. 2; Rockport, cong. s. a. 4; 8. Berwick, cong. s. a. 12; Sheepscot, chil. 1,25; Standish, 4,21; Waldoboro', s. a. 2; do. 1,38; Wells, cong. s. a. 4,43; West Minot, s. a. 3,36; Winthrop, s. a. 3; Winslow, cong. s. a. 4,25; Wiscasset, chil. 20,56; Woolwich, 15,30; Yarmouth, s. a. 3,12.—656 91.

NEW HAMPSHIRE.—Brookline, Cong. s. a. 14,16; Campton, cong. s. a. 7,63; Canaan, chil. 7; Canterbury, fr. 90 chil. and youth, 11; Centre Harbor, cong. s. a. 2; Concord, North cong. s. a. 3,60; South cong. s. a. 40; Dover, Belknap s. a. 9; 1st ch. s. a. 11; Durham, s. a. 7,06; Dublin, s. a. 7; Exeter, s. a. 1,50; Fitzwilliam, s. a. 2,60; Frances-town, s. a. 20; Goffstown, S. M. W. 1,50; Great Falls, "four little boys," 40c.; Greenfield, evan. s. a. 9; Hanover, Mrs. Dr. Hill's s. a. class, 1,63; Harrisville, s. a. 2,21; Hollis, s. a. 10; Hudson, cong. s. a. 5,84; Jaffrey, 1st cong. s. a. 13,18; Keene, s. a. 1,77; Manchester, Franklin st. s. a. 6,83; Marlborough, s. a. 7,25; Juv. benec. asso. 6,75; Mason Village, 1; Nashua, M. C. Stebbins, s. a. 6,72; Miss L. M. Harris, s. a. class, 4,80; Miss M. King, 20c.; Newport, Juv. sew. cir. 2,33; s. a. 4,90; New London, S. and M. Trussell, 75c.; New Ipswich, 1st cong. ch. from indiv. 5,60; North Enfield, chil. 1; Portsmouth, North ch. s. a. 28,10; Rindge, 1st cong. s. a. 12; Seabrook, Mrs. S. F. Abbott's chil. 80c.; South New Market s. a. 6; Sullivan, s. a. 7; Troy, cong. s. a. 5; Warner, cong. s. a. 10; Wilton, 2d cong. s. a. 21,66.—326 67.

VERMONT.—Bakersfield, 60c.; Berlin, cong. s. a. 13,75; Brandon, cong. s. a. 4; Brookfield, 1st cong. s. a. 6; Chester, cong. s. a. 19,25; Chelsea, cong. s. a. 8; Cornwall, s. a. 1; Dummerston, s. a. 6,79; East Corinth, four s. a. scholars, 40c.; East Putney, s. a. 3; Georgia, "A friend," 5; Guilford, s. a. 3,37; Hardwick, cong. s. a. 75c.; Ludlow, 1st

Baptist s. a. 2,50; Norwich, s. a. 1; North Crafts-bury, cong. s. a. 13; North Wardboro', s. a. 3; Pawlet, cong. s. a. 12,50; Putney, s. a. 5,48; Ripton, cong. s. a. 1; South Wardboro', s. a. 2; St. Johnsbury, North cong. s. a. 52,60; A Widow's mite, 18c.; South cong. s. a. 1; Swanton, cong. s. a. 5; do. 3,30; Townshend, 1st cong. s. a. 9; Waitsfield, cong. s. a. 6; Washington, s. a. 3; Waterbury, cong. s. a. 5; Wells River, cong. s. a. 3; West Rutland, cong. s. a. 33,42; Little Julia's gold dollar, 1; Emma Ward, 25c.; a grandfather for five grandchildren, 50c.; West Townsend, s. a. 9; Winoski Falls, s. a. 50c.—242 98.

MASSACHUSETTS.—Agawam, chil. 1,20; Amherst, 1st par. s. a. 2,50; Ashfield, Julia M. Clark, 80c.; Barre, s. a. 16,75; Bedford, cong. s. a. 11,30; Beverly, Washington st. s. a. 2,50; F. Lovett, 10c.; Boston, Essex ch. s. a. 1,30; Abner Kingman, Jr., 71,25; Pine st. s. a. 42,15; Shawmut s. a. 23; Old South s. a. 19,90; Mariner's ch. s. a. 16,45; Old Colony s. a. 15; Winthrop s. a. 2; Salem st. s. a. 1; Ellen and Mary, 1; J. and M. Jones and "our baby," 2; Thos. Russell, 90c.; "Little Harry," 35c.; R. B. 10c.; Hlandford, cong. s. a. 6,20; Campello, cong. s. a. 19,10; Charlestown, C. S. Rogers, 50c.; Chelsea, Chesnut st. s. a. 72; Broadway cong. s. a. 30,68; Chicopee, 3d cong. s. a. 5; Clinton, W. W. Fierce's class, 3,50; Cotuit Port, s. a. 1; Danvers, Mr. Fletcher's so. s. a. 10,50; Dorchester, 2d cong. ch. and so. chil. 100; E. F. Lincoln, 20c.; Charles W. Lincoln, 10c.; Heien Golding, 10c.; by a lady, 1,20; Dudley, cong. s. a. 11,40; Dunstable, cong. s. a. 3; East Brookfield, chil. 1; East Cambridge, Miss A. Ruggles' s. a. class, 1,25; three indiv. 1,25; East Falmouth, s. a. 7,35; East Hampton, Payson ch. s. a. 16; East Haverhill, Mary C. Tompkins, 1; East Malden, s. a. 2,50; Edgartown, cong. s. a. 5; Fitchburg, s. a. 56,31; Mrs. Luey Day, 1; Fox-boro', cong. s. a. 13; Gloucester Harbor, cong. s. a. 7,71; Grantville, cong. s. a. 7,86; Hadley, 1st ch. s. a. 11; Hamilton, Mrs. Knowlton's s. a. class, 5,75; Hanover, 2d cong. s. a. 5; Haverhill, C. G. Burnham, 1; Holden, cong. s. a. 9; Holliston, cong. s. a. 2; Hopkinton, 1st cong. s. a. 3,98; Hubbardston, cong. s. a. 7; Huntington, 2d cong. s. a. 8; Kingston, evan. cong. s. a. 2,50; cong. s. a. 1; Lawrence, Central cong. s. a. 10; Lee, cong. s. a. 16; Leicester, 1st cong. s. a. 38,09; Lowell, 1st cong. s. a. 111,89; Lunenburg, cong. s. a. 12; Lynn, 1st cong. s. a. 43; Malden, Trin. cong. s. a. 25,65; Marblehead, Mrs. Briggs for nine grand-child, 9; Medford, 2d cong. s. a. 32; Methuen, cong. s. a. 14,20; Middleboro', 1st par. s. a. 15; Milford, cong. s. a. 15; Millbury, s. a. 7; Milton, Railway s. a. 1,17; Monument, s. a. 3; Nantucket, s. a. 1; Newburyport, Whitefield so. s. a. 1; Prospect st. s. a. 15; Newton Corner, Eliot ch. s. a. 40,75; Juv. sew. so. 17; A. H. Wellman, 40c.; Newton Center, cong. s. a. 12; North Abington, cong. s. a. 4; North Cambridge, F. M. Chadwick, 1; North Brookfield, 1st cong. s. a. 12; North Chelsea, cong. s. a. 3; North Scituate, s. a. 1; North Weymouth, Pilgrim s. a. 12; Oxford, Branch s. a. 1,70; cong. s. a. 1; Palmer, 2d cong. s. a. 4; Pittsfield, Young Ladies' Institute, 29,25; Plymouth, cong. s. a. 83c.; Princeton, cong. s. a. 10; Reading, Bethel ch. s. a. 18,10; Roxbury, chil. of J. T. F. 1; Royalston, s. a. 15,54; Salem, Tab. s. a. 3,88; Crombie st. s. a. 14,30; Sandwich, Calv. cong. s. a. 1; Sharon, a lady, 50c.; Sippican, s. a. 1,50; Somerville, four chil. 80c.; Southbridge, cong. s. a. 20; South Deerfield, Monument s. a. 2; South Dennis, cong. s. a. 13,70; South Egremont, 1st cong. s. a. 19; South Hadley, Eliza M. Huntington, 6; South Plymouth, s. a. 4,56; South Reading, cong. s. a. 35; Springfield, 1st ch. Juv. miss. asso. 50; Stoughton, cong. s. a. 6,50; Stockbridge, cong. s. a. 15,20; Topsheld, cong. s. a. 17,70; Wareham, cong. s. a. 7,80; Wellfleet, cong. s. a. 70c.; Weymouth, s. a. of Union Relg. so. 13; West Medway, s. a. 5; West Cambridge, cong. s. a. 24,08; Whitinsville, cong. s. a. 18,50; Williamstown, stone sch. house s. a. 1; Williams College, 4,40; a friend, 30c.; Winchendon, 1st par. s. a. 9,25; Woburn, cong. s. a. 30,05; s. a. 10c.; Worcester, Central s. a. 6,25; Centre ch. s. a. 50; Juv. sew. cir. per S. E. W. 16,75; Union s. a. 29; New Worcester, s. a. 3; Upton, G. A. S. and W. Warren, 70c.; Yarmouth, cong. s. a. 9.—1,676.

**RHODE ISLAND.**—Bristol, Cong. s. s. 13; Central Falls, cong. s. s. 3,50; Providence, High st. s. s. 28; Central cong. s. s. 5,30; Benef. cong. s. s. 4; Slaterville, Miss L. A. W. Whitney's s. s. class, 1,75; share-takers, 18,25; Tiverton Corner, s. s. 7,25; Westerly, cong. s. s. 4,68.—**85 63.**

**CONNECTICUT.**—Ashford, Cong. s. s. 3; Berlin, s. s. 20; Birmingham, Juv. miss. so. 11; Black Rock, cong. s. s. 1,50; Bozrah, Fitchville, s. s. 3; Brooklyn, cong. s. s. 34,05; Canterbury, Westminster s. s. 10; Cheshire, cong. s. s. 7,80; Columbia, cong. s. s. 1,45; Darien, cong. s. s. 7; Danbury, 1st cong. s. s. 2,84; Derby, 1st cong. s. s. 10; Durham, 1st cong. s. s. 11; East Lyme, cong. s. s. 6; East Windsor, cong. s. s. 1,10; Ellington, "E. Hall," 1; Fair Haven, 1st ch. s. s. 2,37; Farmington, 43,40; Glastenbury, s. s. 10; Greenwich, 2d cong. s. s. 42,93; Hartford, 4th ch. s. s. 30; Hebron, cong. s. s. 15; Jewett City, cong. s. s. 12,40; Lakeville, s. s. 3; Lebanon, Exeter so. s. s. 12; three colored ch. 30c.; Lisbon, cong. s. s. 6; Long Ridge, cong. s. s. 2,45; Middletown, 1st so. s. s. 13,02; Mt. Carmel, cong. s. s. 23; Naugatuck, cong. s. s. 20,12; New London, 2d cong. s. s. 19,98; Miss Mary Potter's class, 5; Miss C. Colt's do. 3,32; Miss Ann Dart's do. 2,52; Mrs. R. Saunders, do. 1; North Haven, s. s. 30c.; Norwalk, 1st cong. s. s. 6,50; North Greenwich, s. s. 2; Norwich, Main st. s. s. "miss'y rill," 5; eight cousins, 6,50; Norfolk, cong. s. s. 3; North Woodbury, s. s. 16; North Guilford, s. s. 30c.; New Haven, College st. s. s. 34; Chapel st. s. s. class, 80c.; Centre ch. s. s. 13,10; Davenport s. s. 13; North ch. s. s. 60; Sundries, 1,50; Plainfield, s. s. 2; Plymouth Hollow, cong. s. s. 9; three grand-chil. of C. A. Judson, 3; Portland, 1st cong. s. s. 1; Redding, cong. s. s. 6; Rocky Hill, s. s. 50c.; Salisbury, Rev. J. L. for three grand-chil. 30c.; Scotland, cong. s. s. 4; South Meriden, M. C. K. 24c.; South Norwalk, cong. s. s. 15; Southington, cong. s. s. 1,30; South Coventry, cong. s. s. 9; South Windsor, 1st cong. s. s. 10; Stafford Springs, cong. s. s. 8,70; Terryville, cong. s. s. 2,50; Torrington, cong. s. s. 87c.; Trumbull, cong. s. s. 7,10; Wallingford, J. A. 1; West Avon, s. s. 5,25; West Hartford, s. s. 17,45; West Chester, s. s. 6,66; Westville, s. s. 6,15; Westfield, s. s. 13,32; Westford, Bible class, 1; West Killingly, s. s. 24,59; Wethersfield, s. s. 27,70; West Haven, s. s. 20c.; Windham, cong. s. s. 4; Winsted, 1st cong. s. s. 6,34; Woodbridge, cong. s. s. 6,50; Westport, cong. s. s. 1.—**751 82.**

**NEW YORK.**—Addison, Cong. s. s. 42c.; Albany, 1st Dutch s. s. 15; 3d do. 13,40; 2d do. 30; 1st cong. s. s. 15,60; 3d pres. s. s. 3; 4th do. 40; C. L. Garfield, three chil. 3; Wm. H. Ross, 2; Amsterdam Village, 1st pres. s. s. 1; Astoria, pres. s. s. 20,40; Auburn, 2d pres. s. s. 5; five girls, 1; Augusta, 1st cong. s. s. 10; Avon, pres. s. s. 5; Bellona, pres. s. s. 14,45; Bethlehem, 2d Dutch s. s. 17; Bellisle, s. s. 1; Berkshire, s. s. and boys in Mr. Judd's sch. 12,80; Big Hollow, s. s. 5,12; Boght, s. s. 2; Boonville, chil. 3; Brooklyn, A mother, 2; 1st R. D. s. s. 10; Mt. Prospect miss. s. s. 11,29; 2d pres. s. s. 19,25; Boorum 2d miss. s. s. 6,10; Armstrong Juv. miss. so. 19; Greensport R. D. s. s. 14,50; 1st pres. s. s. 47,81; Bethel miss. sch. 10; 3d pres. s. s. 30; two chil. 20c.; North R. D. s. s. 4,16; Buskirk's Bridge, 1st Dutch s. s. 7; Buffalo, La Fayette ch. s. s. 11,85; Westminster pres. s. s. 20; 1st Pres. s. s. 10,18; German miss. s. s. 2,50; Byron, pres. s. s. 4,50; Canandaigua, Academy pupils, 10; cong. s. s. 20; Camden, cong. s. s. 10; Cambria, cong. s. s. 80c.; Candor, cong. s. s. 12; Cazenovia, s. s. 3; Careyville, s. s. 1,30; Catskill, chil. by J. H. 50c.; R. D. s. s. 2; Castleton, pres. s. s. 5,60; Champlain, pres. s. s. 11; Chateaugay, pres. s. s. 6; Corfu, E. W. 1; Cornwall, pres. s. s. 9; Clyde, 1st pres. s. s. 10; Clarkson, pres. s. s. 7,41; Coventryville, s. s. 42c.; Coxackie, R. D. s. s. 5; Defreestville, L. H. Van D. 1; Denton, pres. s. s. 7,90; Durham, pres. s. s. 4,47; East Pharsalia, s. s. 6,71; Fishkill, Miss Pease's Bible class, 1; Flushing, cong. s. s. 1,20; Flatbush, s. s. 3; Fredonia, s. s. 2; Geneva, R. D. s. s. 20; pres. s. s. 94,50; Bethel sch. 7,75; Gouverneur, 1st pres. s. s. 14,44; Guilford Centre, s. s. 10; Greenbush, R. D. s. s. 5; Guilderland Centre,

R. D. s. s. 8; Haverstraw, Central pres. s. s. 9,50; Hammondsport, s. s. 10; Hector, cong. s. s. 40c.; Hornellsville, pres. s. s. 7,07; Hudson, s. s. 4; North Bay miss. s. s. 1; Huron, pres. s. s. 8; Islip, 1st s. s. 5; Ithaca, pres. s. s. 87,90; Jay, "An orphan" child, 1; Johnsonville, pres. s. s. 5; Johnstown, pres. s. s. 5,30; Jordan, s. s. 12; King's Ferry, Union so. s. s. 10; Kinderhook, R. D. s. s. 1,50; Lima, pres. s. s. 7; Lyons, miss'y rill, 2,35; Lyander, pres. s. s. 4; Madrid, s. s. 3,34; Manlius, pres. s. s. 3,25; Malden, pres. s. s. 4; Martinsburg, pres. s. s. 1; Meriden, pres. s. s. 3; Mellenville, R. D. s. s. 6; Mecklenburgh, by L. F. H. 1; Middlefield, s. s. 5; Monticello, by Annie Niven, 1; Molra, s. s. 5; Newtown, R. D. s. s. 20; Newburgh, R. D. 2; four chil. of G. L. 2; New Rochelle, pres. s. s. 6; New Road, cong. s. s. 2; New York City, J. C. H. 5; four chil. 1; C. B. and H. C. Beach, 1; an Irish servant girl, 3; Eddie C. B. 1; chil. by Mrs. Constock, 1; Miss. s. s. 14th st. pres. ch. 3; Union Place, Metho. s. s. 2,30; 5th av. and 29th st. R. D. miss. s. s. 2,30; s. s. No. 41 Market st. 5; Eastern cong. s. s. 3; E. S. B. and G. B. 20c.; Washington Heights, R. D. s. s. 4; do. cong. s. s. 10; Miss Snowden, 3; West 34th st. s. s. 10; Duane st. German R. D. s. s. 1,50; 7th av. R. D. s. s. 50c.; Broome st. R. D. s. s. 15; Jas. T. B. and M. E. R. 40c.; Broadway Tab. s. s. 9,50; 6th st. pres. s. s. 2,60; two little boys, 3; Kate and Edward C. 20c.; 14th st. pres. s. s. 50; s. s. of ch. of the Puritans, 13,60; Master Wm. N. S. 5; chil. by Mrs. Berdan, 80c.; Duane st. miss. sch. 4,50; Grand-children of Jasper Corning, 4; s. s. and Bible class of Associate R. ch. 15,60; 13th st. pres. s. s. 1,50; Miss. s. s. No. 10, 5; South R. D. ch. 8; 9th st. R. D. s. s. 6; s. s. No. 163, 15; Duane st. German miss. sch. 1; Central pres. s. s. 5,50; New Utrecht, R. D. ch. 41; s. s. 10; an only child, 10; a little child and her grandfather, 2; North Gage, s. s. 5,67; Norwich, 1st cong. s. s. 6; Oriskany, pres. s. s. 1,50; Olean, 1st pres. s. s. 5; Orangeburg, J. H. B. 1; Oxford, s. s. Juv. class, 4; a grandfather for grand-children, 1; Painted Post, s. s. 7,10; Phelps, L. J. J. 1; L. C. B. 1; Pike, 1st pres. s. s. 4; Port Jervis, R. D. s. s. 10; Poundridge, pres. s. s. 6,10; Remsen, Episcopal Metho. s. s. 2; Rotterdam, R. D. s. s. 13; Rome, pres. s. s. 14; Rochester, L. Freeman, 50c.; Washington st. ch. s. s. 30; Rushville, 1st cong. s. s. 4; Sag Harbor, H. G. C. 50c.; Saratoga Springs, pres. s. s. 16,15; Sand Lake, C. Doolittle, 1; Saugerties, M. Wells, 1; Schenectady, by J. W. 3; 1st Dutch s. s. 10; Schodack, Mrs. Jessup, for three grand-chil. 3; for her chil. 2; Seneca Falls, s. s. 11,50; Somers, L. W. H. 25c.; South Amenia, pres. s. s. 17; Sherman, s. s. 2; Sidney Plains, s. s. cong. s. s. 14; cong. s. s. 6; Skaneateles, pres. s. s. 9,35; Staten Island, E. B. Jr. 62c.; Stuyvesant, R. D. s. s. 1; Suspension Bridge, by P. G. Cook, 12; do. 8; Troy, 2d pres. s. s. 34,80; Miss Sarah Davis' s. s. class, 5; chil. by C. P. H. 5,10; Union, 1st pres. s. s. 2,39; Unadilla, cong. s. s. 3,40; Utica, R. D. s. s. 16; Vernon, pres. s. s. 10; Victor, 1st cong. s. s. 4,10; Walden, R. D. s. s. 21,50; Waterville, pres. s. s. 1,06; Watkins, s. s. 50c.; Westfield, pres. s. s. 6; West Chester, Rev. J. Beattie, five chil. 50c.; Westburgh, seven chil. 70c.; West Falls, four chil. 40c.; Whitney Point, pres. s. s. 10; s. s. 5; Williamsburgh, 1st R. D. s. s. 4,06; eight chil. 1; Windham Centre, s. s. 7; Woodstock, Rev. W. L. James, 2.

**1,608 13.**

**NEW JERSEY.**—Bedminster, R. D. s. s. 23; Bellville, do. s. s. 5,50; Blawenburgh, do. s. s. 44; Boardville, R. P. D. s. s. 4; Branchville, R. D. s. s. 5; Bridgeton, 2d pres. s. s. 9,40; Connecticut Farms, pres. s. s. 1; Deckertown, Mt. Retirement seminary, 10; Fairfield, R. D. s. s. 2; Hackensacktown, s. s. 15; Jersey City, 2d pres. s. s. 12,50; chil. 50c.; chil. by Mr. M. 1; Lawrenceville, Fem. sem. 7,91; C. and C. High sch. 5; Millstone, R. D. s. s. 5; Morristown, Mary S. E. and E. W. Baker, 3; Newark, Central pres. s. s. 29; Bethel s. s. 2; High st. pres. s. s. 13; German pres. s. s. 4,50; chil. of M. C. V. 50c.; 1st pres. s. s. 16,21; 1st R. D. s. s. 15,70; Parsippany, pres. s. s. 5; Paterson, do. s. s. 32c.; Pompton Plains, R. D. s. s. 7; Princeton, 1st pres. s. s. 22,45; 2d do. 7,50; do. colored, 15; Rocky Hill, R. D. s. s. 6; Rockaway, pres. s. s. 2; Schraalenburgh, R. D. s. s. 20,30; West Bloom-



field, s. s. 5; Woodbridge, chil. of Miss Stevens' sch. 9.60.—337 79.

PENNSYLVANIA.—Athens, Pres. s. s. 236; Bethany, s. s. 13; Bridgeburg, pres. s. s. 10; Dunmore, s. s. 3; Easton, T. S. and E. A. F. 250; East Smithfield, a friend, 1; Erie, s. s. 435; Lewistown, H. N. M. R. and Carl J. Hoffman, 3; Mill Creek, s. s. 300; Minersville, s. s. 8; Welsh cong. s. s. 37; Montrose, pres. s. s. 20; Mount Pleasant, s. s. 166; North East, pres. s. s. 13; Philadelphia, 1st pres. ch. Kensington, male bible class of R. G. Rambo and Pitcher, 636; 3d R. D. s. s. 200; St. Philip's P. E. ch. s. s. class, 1; E. C. Burden, 1; Northern Liberties, 1st pres. ch. 'an old child,' (and one once a child), 2; Western pres. s. s. 10; Independent pres. s. s. 160; Calvary pres. ch. inf. sch. 285; playmates' bible class, 850; Green Hill pres. s. s. 38; D. C. McC. 10; Pittston, s. s. 260; Scranton, pres. s. s. 10, 19; union s. s. 640; Springfield X Roads, s. s. 2; Stouchsburg, T. S. Scarle, 2; Sunbury, s. s. 430; Washington, Miss J. E. B. 1; Wayne, chil. 4; Williamsport, 2d pres. s. s. 3.—392 12.

DELAWARE.—Hall's Store, Ocean pres. s. s. 2; Port Penn, s. s. 370.—5 70.

MARYLAND.—Tarrytown, Thorndale s. s.—6.

DISTRICT OF COLUMBIA.—Georgetown, Congress st. Protestant Methodist s. s. 539; Washington, Western pres. junior miss. so. 20, 24; 2d pres. s. s. 4; W. B. F. 500.—30 13.

VIRGINIA.—Clarkburg, F. B. and N. B. E. 200; Liberty, nine chil. per Rev. G. W. L. 175; Oak Cottage, s. s. 335; Portsmouth, 1st pres. juv. miss. so. 5; Prince Edward C. H., L. T. S. and J. B. T. 1; Richmond, ten chil. 1; chil. by Rev. T. S. 1.—13 30.

OHIO.—Akron, Six chil. 115; Blue Ball, s. s. 5; Bloomfield, s. s. 200; Brownhelm, s. s. 1350; Brecksville, 1st cong. s. s. 2; Castalia, s. s. 3; Carrollton, s. s. 2; Cedarville, Ref. Pres. s. s. 550; Cheviot, W. W. R. L. Chargin Falls, s. s. 1; Cincinnati, Miss. sch. No. 2, 10; a little girl, 500; little boy, 200; Ralph H. and Lucy H. S. 300; West End s. s. 6; 1st Ortho. cong. s. s. 1950; 2d pres. s. s. 5; Concord, s. s. 16; Coshocton, 2d pres. s. s. 1; Claridon, s. s. 400; Cleveland, Cedar st. miss. s. s. 1; Dayton, cong. s. s. 4; Defiance, 1st do. 150; Delaware, s. s. 11; Dresden, pres. s. s. 230; Dover, s. s. 650; Elyria, 1st pres. s. s. 7; Geneva, s. s. 700; Greenville, s. s. 700; Hamden, s. s. 570; Independence, s. s. 8; Jersey, pres. s. s. 350; Johnstown, pres. s. s. 530; Kinsman, s. s. 353; Logan, cong. s. s. 6; Lyme, s. s. 920; Marietta, juv. miss. so. 693; Mr. Maxwell's s. s. 5; 1st cong. s. s. 20; Massillon, cong. s. s. 6; Mesopotamia, s. s. 363; Milan, s. s. 3; Mt. Vernon, Julia E. and A. P. M. 900; Newton Falls, pres. s. s. 339; Newark, s. s. 1167; Olmsted, s. s. 2; Peru, s. s. 500; Portage, D. H. 1; Portsmouth, Washington Furnace s. s. 3; Putnam, Fem. sem. 5; Miss Mattie Wells, 1; J. A. K. 200; Rochester Depot, s. s. 5; Ruggles, s. s. 210; Sandusky, 1st pres. s. s. 1624; Springfield, cong. s. s. 247; Strongsville, s. s. 346; Steubenville, by J. C. D. 400; Solon, union s. s. 630; Tallmadge, s. s. 4; Toledo, chil. by Rev. Mr. W. 240; Walnut Hills, s. s. 1; Warren, 1st pres. s. s. 10; West Williamsfield, s. s. 431; Wiloughby, 1st cong. s. s. 3; Windham, s. s. 5; Unknown, 300.—320 80.

INDIANA.—Eight children, 1; Bloomington, s. s. 6; Crawfordville, Prof. Miller's chil. 500; Danville, pres. s. s. 2; Evansville, Old pres. s. s. 2430; Greencastle, pres. s. s. 1030; Indianapolis, 2d pres. s. s. 30; La Porte, s. s. 14; La Fayette, pres. s. s. 8; Lima, s. s. 850; Lost Creek, Freedom s. s. 9; Madison, pres. s. s. 1240; Michigan City, s. s. 4; Michawaka, s. s. 10; New Albany, 2d pres. s. s. 3050; Orland, s. s. 500; Patriot, s. s. 3; Parkersburg, Moody Chase, 1; Thornton, pres. s. s. 3; Van Buren, s. s. 540; Winchester, Rev. Mr. L.'s chil. 1.—154 30.

ILLINOIS.—Brighton, Georgie's offering, 2; Chesterfield, s. s. 4; Chicago, W. H. W. 16; M. B. G. 10; 1st pres. s. s. 5; Clayton, s. s. 5; Clyde, Mrs. I. P. 1; Crete, s. s. 210; Elmore, s. s. 1; Elmwood, s. s. 310; Griggsville, cong. s. s. 1140; Greenville,

cong. s. s. 850; Jacksonville, s. s. 90; Jerseyville, pres. s. s. 14; Knoxville, Mrs. C. C. Palmer, 5; s. s. 2; La Harpe, cong. s. s. 151; Lawn Ridge, s. s. 2; Mendon, s. s. 6; Mt. Carroll, seminary pupils, 2; union s. s. 3; Moline, cong. s. s. 3; New Palski, s. s. 2; Northville, 2d s. s. 1; Pontiac, W. I. M. 330; Rockford, cong. s. s. 14; 2d cong. s. s. 200; 2d pres. s. s. 500; Rushville, pres. s. s. 630; Springfield, s. s. 10; Sycamore, s. s. 3; Vandalia, pres. s. s. 350; Waverly, 1st cong. s. s. 675; Wena, s. s. 2; Winnebago Depot, s. s. 8; Wilmington, s. s. 5.—182 31.

MICHIGAN.—Ann Arbor, s. s. 1349; Adrian, pres. s. s. 37; Albion, pres. s. s. 260; Clinton, s. s. 13; Coldwater, s. s. 907; Constantine, s. s. 110; Detroit, Elizabeth st. s. s. 1030; Edwardsburg, s. s. 950; Fentonville, s. s. 2; Grass Lake, s. s. 500; Grand Blanc, s. s. 235; Grand Haven, 15; Hastings, A. H. G. 1; Jonesville, pres. s. s. 5; Kalama-zoo, cong. s. s. 12; Lapeer, pres. s. s. 1; Memphis, J. C. Jr. 1; Monroe, Pleasant Creek, s. s. 300; Niles, s. s. 200; Olivet, s. s. 10; Pontiac, s. s. 3; Richland, 535; Three Rivers, 5.—159 70.

WISCONSIN.—Columbus, 1st pres. s. s. 4; Cottage Grove, 1st pres. s. s. 151; East Troy, s. s. 640; Geneva, Chas. W. S. 3; Green Bay, pres. s. s. 5; Lake Mills, E. D. S. 150; Milwaukee, Plymouth ch. s. s. 21; Patch Grove, "Blake's Prairie" s. s. 375; Portage city, s. s. 5; Springvale, s. s. 5; Watertown, s. s. 918; Waupesa, pres. s. s. 2; Wautoma, s. s. 500; West Bend, s. s. 1150.—08 90.

IOWA.—Bentonsport, Cong. s. s. 3; Bowen's Prairie, s. s. 5; Council Bluffs, s. s. 5; Dubuque, 2d pres. s. s. 10; Mt. Vernon, W. and I. S. 500; Quasqueton, s. s. 5; Van Buren, four chil. of C. Kingsbury, Jr. 2; S. G. A. L. 1.—31 50.

MISSOURI.—Little Osage, Pres. s. s. 3; La Grange, M. L., J. G. and W. O. Whipple, 3; Parkville, G. chil. by S. W. 250; St. Charles, 2d pres. ch. chil. 3.—11 50.

LOUISIANA.—Minden, Female college pupils, 5; New Orleans, Fulton st. pres. s. s. 10; Edward, Louisa, Lucy, and Elizabeth Bartlett, 10; Plaquemine, pres. s. s. 310.—28 10.

GEORGIA.—Dalton, s. s. 445; Griffin, s. s. 5.—9 45.

SOUTH CAROLINA.—Aiken, S. C. T. 1; Charleston, John's Island s. s. 6.—7.

NORTH CAROLINA.—Sallisbury, Ten little children—1.

TENNESSEE.—Dover, s. s. 3; Elkton, M. L. Tarbet, 1; Madisonville, Union s. s. 3; Memphis, Anna M., Rebecca, and Eleanor F. 1.—8.

KENTUCKY.—Newport, 2d pres. ch. s. s.—6.

CALIFORNIA.—Grass Valley, Cong. s. s. 5; San Francisco, A. L. T. Jr. 1.—6.

MINNESOTA TER.—Faribault, Five chil. 500; Little Falls, s. s. 4; Maukato, pres. s. s. 375; Minneapolis, 1st pres. ch. 4; Oak Grove, s. s. 10; Saint Paul, chil. of C. W. Bopp, 1.—25 25.

FOREIGN LANDS, &c.—Bombay, India. Native church mem. 450; H. and M. and S. and D. G. 2; chil. of A. H. 350—Glasgow, Scotland. Five chil. of A. F. Stoddard, 5 en. 25.—Choctaw Nation. Lemox, s. s. 7; Pine Ridge, Choctaw sch. chil. 5; chil. of Rev. C. C. C. 2; Wheelock, Choctaw, fem. sem. chil. 20.—Cherokee Nation. Park Hill, Cherokee chil. 575; John Ross, Jr. 113; Annie B. Ross, 112.—Dakota Miss. Chil. of board'g sch. and chil. of missionaries, 730.—Tuscarora Miss. Chil. 620.—Synnara, Turkey. Mrs. Dodd's s. s. 150.—Tribesland. Chil. of Mr. Powers, 200.—Canada. Eaton, cong. s. s. 1; Garrafrax, a family, 1; Montreal, American pres. s. s. 4750; H. H. 1; Sherbrooke, s. s. 350; Stratford, coll. by Rev. S. Snider, 4; Van Kleeck Hill, 10; 230.—140 72.

Amount received in December, 7,283 15  
Previously acknowledged, 17,595 33

Total, \$24,778 48